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A

METHOD FOR PRAYER,

WITH

SCRIPTURE EXPRESSIONS,

PROPER TO BE USED UNDER EACH HEAD;

WITH

DIRECTIONS

FOR

DAILY COMMUNION WITH GOD,

SHOWING

HOW TO BEGIN, HOW TO SPEND,

AND

HOW TO CLOSE EVERY DAY WITH GOD.

TO WHICH IS NOW ADDED,

A

DISCOURSE CONCERNING MEEKNESS

AND

QUIETNESS OF SPIRIT.

A NEW AND GENUINE EDITION.

BY THE LATE

REV. MATTHEW HENRY,

AUTHOR OF THE COMMUNICANT'S COMPANION, A COMMENTARY ON THE OLD AND NEW TESTAMENTS, AND OTHER VALUABLE WORKS.

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Gift

TO THE READER.

RELIGION is so much the business of our lives, and the worship of God so much the business of our religion, that what hath a sincere intention, and probable tendency, to promote and assist the acts of religious worship, I think cannot be unacceptable to any that heartily wish well to the interest of God's kingdom among men. For if we have spiritual senses exercised, true devotion, that aspiring flame of pious affection to God, as far as in a judgment of charity we discern it in others (though in different shapes and dresses, which may seem uncouth to one another) cannot but appear beautiful and amiable, and, as far as we feel it in our own breasts, cannot but be found very pleasant and comfortable.

Prayer is a principal branch of religious worship, which we are moved to by the very light of nature, and obliged to by some of its fundamental laws. *Pythagoras'* golden verses begin with this precept. Whatever men made a god of, they prayed to; *Deliver me, for thou art my God*, Isa. xliv. 17. Nay, whatever they prayed to, they made a god of—*Deos qui rogat ille facit.* It is a piece of respect and homage so exactly consonant to the natural ideas which all men have of God, that it is certain, those that *live without prayer, live without God in the world.*

Prayer is the solemn and religious offering up of devout acknowledgments and desires to God, or a sincere representation of holy affections, with a design to give unto God the glory due unto his Name thereby, and to obtain from him promised favours, and both through the Mediator. Our English word Prayer is too strait, for that properly signifies Petition or Request; whereas humble adorations of God, and thanksgivings to him, are as necessary in prayer as any other part of it. The Greek word PROSEUCHE, from EUCHE, is a vow directed to God. The Latin word *Votum* is used for prayer. Jonah's mariners, with their sacrifices, made vows; for prayer is to move or oblige ourselves, not to move or oblige God. *Clemens Alexandrinus, Strom.* 7. *p.* 722. *Edit. Colon.* calls prayer (with an excuse for the boldness of the expression) HOMILIA PROS TON THEON, it is conversing with God; and it is the scope of a long discourse of his there, to show that his HO GOSNOTICOS, *i.e.* his Believer (for faith is called knowledge, and p. 719 he makes his companions to be HOI HOMOIOOS PEPIS TEUCOTES, those that have in like manner believed) lives a life of communion with God, and so is praying

always; that he studies by his prayers continually to converse with God. Some, saith he, had their stated hours of prayer, but he PARA HOLON EUCHATAI TON BION, prays all his life long. The scripture describes prayer to be our drawing near to God, lifting up our souls to him, pouring out our hearts before him.

This is the life and soul of prayer; but this soul, in the present state, must have a body; and that body must be such as becomes the soul, and is suited and adapted to it. Some words there must be, of the mind at least, in which, as in the smoke, this incense must ascend; not that God may understand us, for our thoughts afar off are known to him, but that we may the better understand ourselves.

A golden thread of heart prayer must run through the web of the whole Christian life; we must be frequently addressing ourselves to God in short and sudden ejaculations, by which we must keep up our communion with him in providences and common actions, as well as in ordinances and religious services. Thus prayer must be SPARSIM (a sprinkling of it) in every duty, and our eyes must be ever towards the Lord.

In mental prayer, thoughts are words, and they are the first-born of the soul, which are to be consecrated to God. But if, when we pray alone, we see cause, for the better fixing of our minds, and exciting of our devotions, to clothe our conceptions with words; if the conceptions be the genuine products of the new nature, one would think words should not be far to seek, *Verbaque prœvisam rem non invita sequuntur.* Nay, if the groanings be such as cannot be uttered, "he that searcheth the heart, knows them to be the mind of the Spirit, and will accept of them," Rom. viii. 26, 27. "and answer the voice of our breathing," Lam. iii. 56. Yet through the infirmity of the flesh, and the aptness of our hearts to wander and trifle, it is often necessary that words should go first, and be kept in mind for the directing and exciting of devout actions; and in order thereunto, the assistance here offered I hope will be of some use.

When we join with others in prayer, who are our mouth to God, our minds must attend them, by an intelligent believing concurrence with that which is the sense and scope, and substance, of what they say, and affections working in us suitable thereunto: and this the scripture directs us to signify, by saying Amen, mentally, if not vocally, at their giving of thanks, 1 Cor. xiv. 16. And as far as our joining with them will permit, we may intermix pious ejaculations of our own, with their addresses, provided they be pertinent, that not the least fragment of praying time may be lost.

But he that is the mouth of others in prayer, whether in public or private, and therein useth that freedom of speech,

that holy liberty of prayer which is allowed us, (and which we are sure many good Christians have found by experience to be very comfortable and advantageous in this duty) ought not only to consult the workings of his own heart, (though them principally, as putting most life and spirit into the performance) but the edification also of those that join with him: and both in matter and words should have an eye to that: and for service in that case, I principally design this endeavour.

That bright ornament of the church, the learned Doctor WILKINS, bishop of Chester, hath left us an excellent performance, much of the same nature with this, in his discourse concerning the gift of prayer; which some may think makes this of mine unnecessary: but the multiplying of books of devotion is what few serious Christians will complain of: and as, on the one hand, I am sure those that have *this* poor essay of mine will still find great advantage by *that;* so, on the other hand, I think those who have *that*, may yet find some further assistance by *this*.

It is desirable that our prayers should be copious and full; our burdens, cares, and wants are many; so are our sins and mercies. The promises are numerous and very rich, our God gives liberally, and hath bid us open our mouths wide, and he will fill them, will satisfy them with good things. We are not straitened in him, why then should we be stinted and straitened in our own bosoms? Christ had taught his disciples the Lord's prayer, and yet tells them, John xvi. 24. that hitherto they had asked nothing, *i. e.* nothing in comparison with what they should ask when the Spirit should be poured out, to abide with the church for ever; and they should see greater things than these. Then "ask, and ye shall receive, that your joy may be full." We are encouraged to be particular in prayer, and in every thing to make our requests known to God, as we ought also to be particular in the adoration of the divine perfections, in the confession of our sins, and thankful acknowledgments of God's mercies.

But since, at the same time, we cannot go over the tenth part of the particulars which are fit to be the matter of prayer, without making the duty burdensome to the flesh, which is weak, even where the spirit is willing, (an extreme which ought carefully to be avoided,) and without danger of intrenching upon other religious exercises, it will be requisite that what is but briefly touched upon at one time, should be enlarged upon at another time; and herein this store-house of materials for prayer may be of use to put us in remembrance of our several errands at the throne of grace, that none may be quite forgotten.

And it is requisite, to the decent performance of the duty, that some proper method be observed; that which is said

should not only be good, but said in its proper place and time, that we offer nothing to the glorious Majesty of heaven and earth, which is confused, impertinent, and indigested. Care must be taken, then more than ever, that we be not rash with our mouth, nor hasty to utter any thing before God; that we say not what comes uppermost, nor use such repetitions as evidence not the fervency, but the barrenness and slightness, of our spirits; but that the matters we are dealing with God about, being of such vast importance, we observe a decorum in our words, that they be well chosen, well weighed, and well placed.

And as it is good to be methodical in prayer, so it is to be sententious. The Lord's prayer is remarkably so; and David's Psalms, and many of St. Paul's prayers, which we have in his epistles. We must consider, that the greatest part of those that join with us in prayer, will be in danger of losing or mistaking the sense, if the periods be long, and the parenthesis many; and in this, as in other things, they that are strong ought to bear the infirmities of the weak: Jacob must lead as the children and flock can follow.

Divers heads of prayer may no doubt be added to those which I have here put together, and many scripture expressions too, under each head (for I have only set down such as first occurred to my thoughts) and many other expressions too, not in scripture words, which may be very comprehensive and emphatical, and apt to excite devotion. And perhaps those who covet earnestly this excellent gift, and covet to excel in it, may find it of use to them to have such a book as this interleaved, in which to insert such other heads and expressions as they think will be most agreeable to them, and are wanting here. And though I have here recommended a good method for prayer, and that which has been generally approved, yet I am far from thinking we should always tie ourselves to it, that may be varied as well as the expression. Thanksgiving may very aptly be put sometimes before confession or petitions, or our intercessions for others before our petitions for ourselves, as in the Lord's prayer. Sometimes one of these parts of prayer may be enlarged upon much more than another; or they may be decently interwoven in some other method: *Ars est celare artem.*

There are those, I doubt not, who, at some times, have their hearts so wonderfully elevated and enlarged in prayer above themselves at other times; such a fixedness and fulness of thought, such a fervour of pious and devout affections, the product of which is such a fluency and variety of pertinent and moving expressions, and in such a just and natural method, that then to have an eye to such a scheme as this, would be a hinderance to them, and would be in danger to cramp and

straiten them. If the heart be full of its good matter, it may make the tongue as the pen of a ready writer. But this is a case that rarely happens, and ordinarily there is need of proposing to ourselves a certain method to go by in prayer, that the service may be performed decently and in order; in which yet one would avoid that which looks too formal. A man may write straight without having his paper ruled.

Some few Forms of Prayer I have added in the last Chapter, for the use of those who need such helps, and that know not how to do as well or better without them; and therefore I have calculated them for families. If any think them too long, let them observe that they are divided into many paragraphs, and those mostly independent, so that when brevity is necessary, some paragraphs may be omitted.

But, after all, the intention and close application of the mind, the lively exercises of Faith and Love, and the outgoings of holy desire towards God, are so essentially necessary to Prayer, that without these in sincerity, the best and most proper language is but a lifeless image. If we had the tongue of men and angels, and have not the heart of humble serious Christians in Prayer, we are but as a sounding brass and a tinkling cymbal. It is only the effectual fervent prayer, the inwrought inlaid prayer that avails much. Thus therefore we ought to approve ourselves to God in the integrity of our hearts, whether we pray by, or without a pre-composed Form.

When I had finished the third volume of the Exposition of the Bible, which is now in the press; before I proceed, as I intend, in an humble dependence on the divine Providence and Grace, to the fourth volume, I was willing to take a little time from that work to this poor performance, in hopes it might be of some service to the generation of them that seek God, that seek the face of the God of Jacob; and if any good Christians receive assistance from it in their devotions, I hope they will not deny me one request, which is, that they will pray for me, that I may obtain mercy of the Lord, to be found among the faithful watchmen on Jerusalem's walls, who never hold their peace day or night, but give themselves to the word and prayer, that at length I may finish my course with joy.

Matthew Henry.

Chester, 26*th March*, 1710.

CONTENTS.

PAGE.

Of the first part of Prayer, which is, Address to God, Adoration of Him, with suitable Acknowledgments, Professions, and Preparatory Requests, ... 1

Of the second part of Prayer, which is, Confession of Sin, Complaints of ourselves, and humble professions of Repentance, ... 26

Of the third part of Prayer, which is, Petition and Supplication for the good things we stand in need of, ... 53

Of the fourth part of Prayer, which is, Thanksgiving for the mercies we have received from God, and the many favours of His we are interested in, and have and hope for benefit by, ... 97

Of the fifth part of Prayer, which is, Intercession, or Address and Supplication to God for others, ... 136

Of Addresses to God upon particular occasions, whether domestic or public, ... 163

Of the conclusion of our Prayers, ... 196

A paraphrase on the Lord's Prayer, in Scripture Expressions, ... 202

Some short forms of Prayer for the use of those who may not be able to collect for themselves out of the foregoing materials, ... 226

Hymns, ... 276

DIRECTIONS FOR DAILY COMMUNION WITH GOD.

How to begin the Day with God, ... 279

How to spend the Day with God, ... 322

How to close the Day with God, ... 365

A

METHOD FOR PRAYER,

WITH

SCRIPTURE EXPRESSIONS,

PROPER TO BE USED UNDER EACH HEAD.

CHAP. I.

Of the first Part of PRAYER, *which is, Address to God, and adoration of* HIM, *with suitable Acknowledgments, Professions, and Preparatory Requests.*

OUR spirits being composed into a very reverend serious frame, our thoughts gathered in, and all that is within us charged, in the Name of the great God, carefully to attend the solemn and awful service that lies before us, and to keep close to it, we must, with a fixed attention and application of mind, and an active lively faith, set the Lord before us, see his eye upon us, and set ourselves in his special presence, presenting ourselves to him as living sacrifices, which we desire may be holy and acceptable, and a reasonable service *a;* and then bind these sacrifices with cords to the horns of the altar *b*, in such thoughts as these:

a Rom. xii. 1. *b* Psalm cxviii. 27.

Adoration of God,

Let us now lift our hearts *c*, with our eyes and hands, unto God in the heavens *d*.

Let us stir up ourselves to take hold on God *e*, to seek his face, and to give him the glory due unto his name *f*.

Unto thee, O Lord, do we lift up our souls *g*.

Let us now, with humble boldness, enter into the holiest by the blood of Jesus, in the new and living way which he hath consecrated for us through the vail *h*.

Let us now attend upon the Lord without distraction *i*, and let not our hearts be far from him when we draw nigh to him with our mouths, and honour him with our lips *k*.

Let us now worship God, who is a Spirit, in spirit and in truth: for such the Father seeks to worship him *l*.

Having thus engaged our hearts to approach unto God m,

1. *We must solemnly address ourselves to that infinitely great and glorious Being, with whom we have to do, as those that are possessed with a full belief of his presence, and a holy awe and reverence of his Majesty; which we may do in such expressions as these:*

Holy, holy, holy, Lord God Almighty, which art, and wast, and art to come *n*.

O thou, whose name alone is Jehovah, and who art the most High over all the earth *o*!

c Lam. iii. 41. *d* John xvii. 1. *e* Isa. lxiv. 7. *f* Psal. xxvii. 8. xxix. 2. *g* Psalm xxv. 1. *h* Heb. x. 19, 20. *i* 1 Cor. vii. 35. *k* Mat. xv. 8. *l* John iv. 23, 24. *m* Jer. xxx. 21. *n* Rev. iv. 8. *o* Psalm lxxxiii. 18.

And Address to Him.

O God, thou art our God, early will we seek thee *p;* our God, and we will praise thee, our fathers' God, and we will exalt thee *q*.

O thou, who art the true God, the living God, the one only living and true God, and the everlasting King *r*. The Lord our God, who is one Lord *j*.

And we may thus distinguish ourselves from the worshippers of false gods.

The idols of the heathen are silver and gold, they are vanity and a lie, the work of men's hands; they that make them are like unto them, and so is every one that trusteth in them *s*. But the portion of Jacob is not like unto them, for he is the former of all things, and Israel is the rod of his inheritance; the Lord of Hosts is his name *t*: God over all, blessed for evermore *u*.

Their rock is not as our Rock, even our enemies themselves being judges; for he is the Rock of ages *v*, the Lord Jehovah, with whom is everlasting strength *w;* whose name shall endure for ever, and his memorial unto all generations *x*, when the gods, that have not made the heavens and the earth, shall perish from off the earth, and from under these heavens *y*.

2. *We must reverently adore God, as a Being transcendently bright and blessed, self-existent and self-sufficient, an infinite and eternal Spirit, who has*

p Psalm lxiii. 1. *q* Exod. xv. 2. *r* Jer. x. 10. *j* Deut. vi. 4. *s* Psalm cxv. 4. 8. *t* Jer. x. 15, 16. *u* Rom. ix. 5. *v* Deut. xxxii. 31. *w* Isa. xxvi. 4. *x* Psalm cxxxv. 13. *y* Jer. x. 11.

all perfections in himself, and give him the glory of his titles and attributes.

O Lord our God, thou art very great, thou art clothed with honour and majesty, thou coverest thyself with light as with a garment *z*, and yet as to us makest darkness thy pavilion *a*; for we cannot order our speech by reason of darkness *b*.

This is the message which we have heard of thee, and we set to our seal that it is true, that God is light, and in him is no darkness at all *c*: and that God is love, and they that dwell in love, dwell in God, and God in them *d*.

Thou art the Father of light, with whom is no variableness or shadow of turning, and from whom proceedeth every good and every perfect gift *e*.

Thou art the blessed and only Potentate; the King of kings, and the Lord of lords, who only hast immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see *f*.

We must acknowledge his Being to be unquestionable and past dispute.

The heavens declare thy glory, O God, and the firmament showeth thy handy-work *g*; and by the things that are made, is clearly seen and understood thine eternal power and Godhead *h*: So that they are fools without excuse who say there is no God *i*; for verily there is a reward

z Psalm civ. 1, 2. *a* Psalm xviii. 11. *b* Job xxxvii. 19. *c* 1 John i. 5.—*d* iv. 16. *e* James i. 17. *f* Tim. vi. 15, 16. *g* Psalm xix. 1. *h* Rom. i. 19. *i*. Psalm xiv. 1.

for the righteous, verily there is a God that judgeth in the earth, and in heaven too *i*.

We therefore come to thee, believing that thou art, and that thou art the powerful and bountiful rewarder of them that diligently seek thee *k*.

Yet we must own his nature to be incomprehensible.

We cannot by searching find out God, we cannot find out the Almighty unto perfection *l*.

Great is the Lord, and greatly to be praised, and his greatness is unsearchable *m*.

Who can utter the mighty acts of the Lord? Who can show forth all his praise *n*?

—*And his perfections to be matchless and without compare.*

Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders *o*?

Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of Hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee *p*.

Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works; for thou art great, and doest wondrous things; thou art God alone *q*.

There is not any creature that has an arm like God, or can thunder with a voice like him *r*.

i Psalm lviii. 11. *k* Heb. xi. 6. *l* Job xi. 7. *m* Psalm cxlv. 3.—*n* cvi. 2. *o* Exod. xv. 11. *p* Psalm lxxxix. 6, 8. —*q* lxxxvi. 8, 10. *r* Job xl. 9.

—*And that he is infinitely above us, and all other beings.*

Thou art God and not man; hast not eyes of flesh, nor seest thou as man seeth *j*: thy days are not as the days of man, nor thy years as man's days *s*.

As heaven is high above the earth, so are thy thoughts above our thoughts, and thy ways above our ways *t*.

All nations before thee are as a drop of the bucket, or the small dust of the balance, and thou takest up the isles as a very little thing; they are as nothing, and are counted to thee less than nothing, and vanity *u*.

Particularly in our adorations we must acknowledge, (1.) *that he is an eternal God, immutable, without beginning of days or end of life, or change of time.*

Thou art the King eternal, immortal, invisible *v*.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God *w*; the same yesterday, to-day, and for ever *x*.

Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end *y*.

j Hos. xi. 9. *s* Job x. 4, 5. *t* Isa. lv. 9.—*u* xl. 15, 17. *v* 1 Tim. i. 17. *w* Psalm xc. 2. *x* Heb. xiii. 8. *y* Psal. cii. 25, 26, 27.

Thou are God, and changest not; therefore is it that we are not consumed *z*.

Art thou not from everlasting, O Lord our God, our holy One *a*? The everlasting God, even the Lord, the Creator of the ends of the earth, who faintest not, neither art weary; there is no searching out of thine understanding *b*.

(2.) *That he is present in all places, and there is no place in which he is included, or out of which he is excluded.*

Thou art a God at hand, and a God afar off; none can hide himself in secret places that thou canst not see him, for thou fillest heaven and earth *c*.

Thou art not far from every one of us *d*.

We cannot go any whither from thy presence, or flee from thy Spirit. If we ascend into heaven, thou art there; if we make our bed in hell, in the depths of the earth, behold thou art there; if we take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us *e*, that we cannot outrun thee.

(3.) *That he hath a perfect knowledge of all persons and things, and sees them all, even that which is most secret, at one clear, certain, and unerring view.*

All things are naked and open before the eyes of him with whom we have to do; even the thoughts and intents of the heart *f*.

z Mal. iii. 6. *a* Hab. i. 12. *b* Isa. xl. 28. *c* Jer. xxiii. 23, 24. *d* Acts xvii. 27. *e* Ps. cxxxix. 7, 8, 9, 10. *f* Heb. iv. 12, 13.

Thine eyes are in every place, beholding the evil and the good *g*: they run to and fro through the earth, that thou mayst show thyself strong on the behalf of those whose hearts are upright with thee *h*.

Thou searchest the heart, and triest the reins, that thou mayest give to every man according to his ways, and according to the fruit of his doings *i*.

O God, thou hast searched us, and known us, thou knowest our down-sitting and our up-rising, and understandest our thoughts afar off: thou compassest our path and our lying-down, and art acquainted with all our ways: there is not a word in our tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for us, it is high, we cannot attain unto it *k*.

Darkness and light are both alike to thee.

(4.) *That his wisdom is unsearchable, and the counsels and designs of it cannot be fathomed.*

Thine understanding, O Lord, is infinite; for thou tellest the number of the stars, and callest them all by their names *l*.

Thou art wonderful in counsel, and excellent in working *m*. Wise in heart, and mighty in strength.

O Lord, how manifold are thy works; in

g Prov. xv. 3. *h* 2 Chron. xvi. 9. *i* Jer. xvii. 10. *k* Psalm cxxxix. 1, 2, 3, 4. 6. 12.—*l* cxlvii. 4, 5. *m* Isa. xxviii. 29.

wisdom hast thou made them all *n;* all according to the counsel of thine own will *o.*

O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out *p.*

(5.) *That his sovereignty is incontestible, and he is the owner and absolute Lord of all.*

The heaven, even the heavens, are thine, and all the hosts of them. The earth is thine, and the fulness thereof; the world, and they that dwell therein *q.* In thy hand are the deep places of the earth, and the strength of the hills is thine also: the sea is thine, for thou madest it, and thy hands formed the dry land *r:* all the beasts of the forest are thine, and the cattle upon a thousand hills *j;* thou art therefore a great God, and a great King, above all gods.

In thy hand is the soul of every living thing, and the breath of all mankind *s.*

Thy dominion is an everlasting dominion, and thy kingdom is from generation to generation; thou dost according to thy will in the armies of heaven, and among the inhabitants of the earth, and none can stay thy hand, or say unto thee, What doest thou *t?*

(6.) *That his power is irresistible, and the operations of it cannot be controlled.*

We know, O God, that thou canst do every thing, and that no thought can be withholden

n Psalm civ. 24. *o* Eph. i. 11. *p* Rom. xi. 33. *q* Psal. cxv. 16. xxiv. 1.—*r* xcv. 3, 4, 5.—*j* l. 10. *s* Job xii. 10. *t* Dan. iv. 34, 35.

from thee *u*; power belongs to thee *v*; and with thee nothing is impossible *w*.

All power is thine, both in heaven and earth *x*.

Thou killest and thou makest alive, thou woundest and thou healest, neither is there any that can deliver out of thy hand *y*.

What thou hast promised thou art able also to perform *z*.

(7.) *That he is a God of unspotted purity and perfect rectitude.*

Thou art holy, O thou that inhabitest the praises of Israel *a*: Holy and reverend is thy name *b;* and we give thanks at the remembrance of thy holiness *c*.

Thou art of purer eyes than to behold iniquity *d*, neither shall evil dwell with thee *e*.

Thou art the Rock, thy work is perfect, and all thy ways are truth and judgment; a God of truth, and in whom there is no iniquity *f*. Thou art our Rock, and there is no unrighteousness in thee *g*.

Thou art holy in all thy works *h*, and holiness becomes thy house, O Lord, for ever *i*.

(8.) *That he is just in the administration of his government; and never did, nor never will do, wrong to any of his creatures.*

Righteous art thou, O God, when we plead with thee *k;* and wilt be justified when thou speakest, and clear when thou judgest *l*.

u Job xlii. 2. *v* Psalm lxii. 11. *w* Luke i. 37. *x* Mat. xxviii. 18. *y* Deut. xxxii. 39. *z* Rom. iv. 21. *a* Psalm xxii. 3.—*b* cxi. 9.—*c* xxx. 4. *d* Hab. i. 13. *e* Psalm v. 4. *f* Deut. xxxii. 4. *g* Psalm xcii. 15.—*h* cxlv. 17.—*i* xciii. 5. *k* Jer. xii. 1. *l* Psalm li. 4.

Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity: for the work of a man shall he render unto him *m*.

Thy righteousness is as the great mountains, even then when thy judgments are a great deep *n*: And though clouds and darkness are round about thee, yet judgment and justice are the habitation of thy throne *o*.

(9.) *That his truth is invariable, and the treasures of his goodness inexhaustible.*

Thou art good, and thy mercy endureth for ever *p*. Thy loving kindness is great towards us *q*, and thy truth endureth to all generations *r*.

Thou hast proclaimed thy name, The Lord, the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression, and sin *j*. And this name of thine is our strong tower *s*.

Thou art good, and doest good *t*; good to all, and thy tender mercy is over all thy works. But truly God is in a special manner good to Israel, even to them that are of a clean heart *u*.

O that thou wouldst cause thy goodness to pass before us *v*; that we may taste and see that the Lord is good; and his loving kindness may be always before our eyes *w*.

Lastly, *That when we have said all we can of*

m Job xxxiv. 10, 11. *n* Psalm xxxvi. 6 —*o* xcvii. 2.—*p* cxxxvi. 1.—*q* cxvii. 2.—*r* c. 5. *j* Exod. xxxiv. 6, 7. *s* Prov. xviii. 10. *t* Psalm cxix. 68.—*u* cxlv. 9. lxxiii. 1. *v* Exod. xxxiii. 19. *w* Psalm xxxiv. 8. xxvi. 3.

the glorious perfections of the Divine nature, we fall infinitely short of the merit of the subject.

Lo, these are but parts of his ways: and how little a portion is heard of God? But the thunder of his power who can understand *x*.

Touching the Almighty, we cannot find him out: he is excellent in power and in judgment, and in plenty of justice *y*; he is exalted far above all blessing and praise *j*.

3. *We must give to God the praise of that splendour and glory wherein he is pleased to manifest himself in the upper world.*

Thou hast prepared thy throne in the heavens *z*; and it is a throne of glory, high and lifted up; and before thee the seraphims cover their faces *a*. And it is in compassion to us that thou holdest back the face of that throne, and spreadest a cloud upon it *b*.

Thou makest thine angels spirits, and thy ministers a flame of fire *c*. Thousand thousands of them minister unto thee, and ten thousand times ten thousand stand before thee, to do thy pleasure *d*. They excel in strength, and hearken to the voice of thy word *e*. And we are come by faith and hope, and holy love, into a spiritual communion with that innumerable company of angels, and the spirits of just men made perfect, even to the general assembly and church of the first-born, in the heavenly Jerusalem *f*.

x Job xxvi. 14.—*y* xxxvii. 23. *j* Neh. ix. 5. *z* Psalm ciii. 19. *a* Isa. vi. 1, 2. *b* Job xxvi. 9. *c* Psalm civ. 4. *d* Dan. vii. 10. *e* Psalm ciii. 20. *f* Heb. xii. 22, 23.

And Address to Him.

4. *We must give glory to him as the Creator of the world, and the great Protector, Benefactor, and Ruler of the whole creation.*

Thou art worthy, O Lord, to receive blessing, and honour, and glory, and power; for thou hast created all things, and for thy pleasure, and for thy praise, they are and were created *g*.

We worship him that made the heaven and the earth, the sea and the fountains of waters *h;* who spake and it was done, who commanded, and it stood fast *i;* who said, Let there be light, and there was light; let there be a firmament, and he made the firmament; and he made all very good *k;* and they continue this day according to his ordinance; for all are his servants *l*.

The day is thine, the night also is thine; thou hast prepared the light and the sun: Thou hast set all the borders of the earth, thou hast made the summer and the winter *m*.

Thou upholdest all things by the word of thy power *n*, and by thee all things consist *o*.

The earth is full of thy riches, so is the great and wide sea also *p*. The eyes of all wait upon thee, and thou givest them their meat in due season: Thou openest thy hand, and satisfiest the desires of every living thing *q*. Thou preservest man and beast *r*, and givest food to all flesh *c*.

g Rev. iv. 11.—*h* xiv. 7. *i* Psalm xxxiii. 9. *k* Gen. i. 3. 6, 7. *l* Psalm cxix. 91.—*m* lxxiv. 16, 17. *n* Heb. i. 3. *o* Col. i. 17. *p* Psalm civ. 24, 25.—*q* cxlv. 15, 16.—*r* Psalm xxxvi. 6.—*c* cxxxvi. 25.

Adoration of God,

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein: the sea, and all that is therein; and thou preservest them all; and the host of heaven worshippeth thee *j*, whose kingdom ruleth over all *s*.

A sparrow falls not to the ground without thee *t*.

Thou madest man at first of the dust of the ground, and breathedst into him the breath of life, and so he became a living soul *u*.

And thou hast made of one blood all nations of men for to dwell on the face of all the earth, and hast determined the times before appointed, the bounds of their habitation *v*.

Thou art the most High, who ruleth in the kingdom of men, and giveth it to whomsoever thou wilt *w*: for from thee every man's judgment proceeds *x*.

Hallelujah, the Lord God omnipotent reigns *y*, and doth all things according to the counsel of his own will, to the praise of his own glory *z*.

5. *We must give honour to the three Persons in the Godhead distinctly, to the Father, the Son, and the Holy Ghost, that great and sacred Name into which we were baptized, and in which we assemble for religious worship, in communion with the universal church.*

j Neh. ix. 6. *s* Ps. ciii. 19. *t* Mat. x. 29. *u* Gen. ii. 7. *v* Acts xvii. 26. *w* Dan. iv. 25. *x* Prov. xxix. 26. *y* Rev. ix. 6. *z* Eph. i. 11, 12.

And Address to Him.

We pay our homage to three that bear record in heaven; the Father, the Word, and the Holy Ghost; for these three are one *a*.

We adore thee, O Father, Lord of heaven and earth *b;* and the eternal Word, who was in the beginning with God, and was God; by whom all things were made, and without whom was not any thing made that was made; and who, in the fulness of time, was made flesh, and dwelt among us, and showed his glory, the glory as of the only begotten of the Father, full of grace and truth *c*.

And since it is the will of God that all men should honour the Son as they honour the Father *d*, we adore him as the brightness of his Father's glory, and the express image of his person; herein joining with the angels of God, who are all bid to worship him *e*.

We pay our homage to the exalted Redeemer, who is the faithful Witness, the first begotten from the dead, and the Prince of the kings of the earth *f*, confessing that Jesus Christ is Lord, to the glory of God the Father *g*.

We also worship the Holy Ghost, the Comforter, whom the Son hath sent from the Father, even the Spirit of truth, who proceedeth from the Father *h*, and who is sent to teach us all things, and to bring all things to our remembrance *i;* who indited the scriptures, holy men

a 1 John v. 7. *b* Mat. xi. 25. *c* John i. 1, 2, 3. 14. *d* John v. 23. *e* Heb. i, 3. 6. *f* Rev. i. 5. *g* Phil. ii. 11. *h* John xv. 26. *i* John xiv. 26.

of God writing them as they were moved by the Holy Ghost *k*.

6. *We must acknowledge our dependence upon God, and our obligations to him, as our Creator, Preserver, and Benefactor.*

Thou, O God, madest us, and not we ourselves; and therefore we are not our own, but thine; thy people, and the sheep of thy pasture *l*; let us therefore worship, and fall down, and kneel before the Lord our Maker *m*.

Thou, Lord, art the former of our bodies *n*, and they are fearfully and wonderfully made, and curiously wrought. Thine eye did see our substance yet being imperfect; and in thy book all our members were written, which in continuance were fashioned, when as yet there was none of them *o*.

Thou hast clothed us with skin and flesh, thou hast fenced us with bones and sinews; thou hast granted us life and favour, and thy visitation preserves our spirit *p*.

Thou art the Father of our spirits *q*, for thou formedst the spirit of man within him *r*, and madest us these souls *j*. The Spirit of God hath made us, and the breath of the Almighty hath given us life *s*. Thou puttest wisdom in the inward part, and giveth understanding to the heart.

k 2 Pet. i. 21. *l* Psal. c. 3.—*m* xcv. 6.—*n* c. 3. *o* Psal. cxxxix. 14. 16. *p* Job x. 11, 12. *q* Heb. xii. 9. *r* Zech. xii. 1. *j* Jer. xxxviii. 16. *s* Job xxxiii. 4.—*t* xxxviii. 36.

And Address to Him.

Thou art God our Maker, and teachest us more than the beasts of the earth, and makest us wiser than the fowls of heaven *u*.

We are the clay, and thou our potter; we are the work of thy hand *v*.

Thou art he that took us out of the womb, and didst keep us in safety when we were on our mother's breasts *w;* we have been cast upon thee from the womb, and held up by thee. Thou art our God from our mother's bowels, and therefore our praise shall be continually of thee *x*.

In thee, O God, we live, and move, and have our being; for we are thine offspring *y*.

In thy hand our breath is, and thine are all our ways *z;* for the way of man is not in himself, neither is it in man that walketh to direct his steps *a:* but our times are in thy hand *b*.

Thou art the God that hath fed us all our life long until this day, and redeemed us from all evil *c*.

It is of thy mercies that we are not consumed, even because thy compassions fail not; they are new every morning: great is thy faithfulness *d*.

If thou take away our breath, we die, and return to the dust out of which we were taken *e*.

Who is he that saith, and it cometh to pass, if thou commandest it not? Out of thy mouth, O most High, evil and good proceedeth not *f*.

u Job xxxv. 10, 11. *v* Isa. lxiv. 8. *w* Psal. xxii. 9, 10. —*x* lxxi. 6. *y* Acts xvii. 28. *z* Dan. v. 23. *a* Jer. x. 23. *b* Psal. xxxi. 15. *c* Gen. xlviii. 15, 16. *d* Lam. iii. 22, 23. *e* Psalm civ. 29. *f* Lam. iii. 37, 38.

7. *We must avouch this God to be our God, and own our relation to him, his dominion over us, and propriety in us.*

Our souls have said unto the Lord, thou art our God, though our goodness extendeth not unto thee *g;* neither, if we are righteous, art thou the better *h.*

Thou art our king, O God; other lords besides thee have had dominion over us *i*, but from henceforth by thee only will we make mention of thy name *k.*

We avouch the Lord this day to be our God, to walk in his ways, and to keep his statutes and commandments, and his judgments, and to hearken to his voice, and give ourselves unto him to be his peculiar people, as he hath promised, that we may be a holy people unto the Lord our God *l;* and may be unto him for a name, and for a praise, and for a glory *m.*

O Lord, truly we are thy servants; we are thy servants born in thy house, and thou hast loosed our bonds *n.* We are bought with a price, and therefore we are not our own *o*, but yield ourselves unto the Lord, and join ourselves unto him in an everlasting covenant *p* that shall never be forgotten *q.*

We are thine, save us, for we seek thy precepts *r:* it is thine own, Lord, that we give thee, and that which cometh of thine hand *s.*

g Psal. xvi. 2. *h* Job xxxv. 7. *i* Psal. xliv. 4. *k* Isa. xxvi. 13. *l* Deut. xxvi. 17, 18, 19. *m* Jer. xiii. 11. *n* Psalm cxvi. 16. *o* 1 Cor. vi. 19. *p* 2 Chron. xxx. 8. *q* Jer. l. 5. *r* Psalm cxix. 94. *s* 1 Chron. xxix. 16.

8. *We must acknowledge it an unspeakable favour, and an inestimable privilege, that we are not only admitted, but invited and encouraged, to draw nigh to God in prayer.*

Thou hast commanded us to pray always with all prayer and supplication, with thanksgiving, and to watch thereunto with all perseverance and supplication for all saints *j*. To continue in prayer *t;* and in every thing, by prayer and supplication, to make our requests known to God *u*.

Thou hast directed us to ask, and seek, and knock; and hast promised that we shall receive, we shall find, and it shall be opened to us *v*.

Thou hast appointed us a great High Priest, in whose name we may come boldly to the throne of grace, that we may find mercy and grace to help in time of need *w*.

Thou hast assured us, that while the sacrifice of the wicked is an abomination to the Lord, the prayer of the upright is his delight *x;* and that he that offers praise glorifies thee *y*, and the sacrifice of thanksgiving shall please the Lord better than that of an ox or bullock that has horns and hoofs *z*.

Thou art he that heareth prayer, and therefore unto thee shall all flesh come *a*.

Thou sayest, Seek ye my face; and our hearts answer, Thy face, Lord, will we seek *b*. For

j Eph. vi. 18. *t* Col. iv. 2. *u* Phil. iv. 6. *v* Matt. vii. 7. *w* Heb. iv. 16. *x* Prov. xv. 8. *y* Psalm l. 23.—*z* lxix. 31. *a* Psalm lxv. 2. xxvii. 8. *b* Isa. viii. 19.

should not a people seek unto their God? Whither shall we go but to thee? Thou hast the words of eternal life *c*.

9. *We must express the sense we have of our own meanness and unworthiness to draw near to God, and speak to him.*

But will God in very deed dwell with man upon earth *d*, that God whom the heaven of heavens cannot contain? with man that is a worm, and the son of man that is a worm *e?*

Who are we, O Lord God, and what is our father's house, that thou hast brought us hitherto, to present ourselves before the Lord, that we have through Christ an access by one Spirit unto the Father *f;* and yet, as if this had been a small thing in thy sight, thou hast spoken concerning thy servants for a great while to come: and is this the manner of men, O Lord God *g*.

What is man that thou art thus mindful of him; and the son of man that thou visitest him, and doth thus magnify him *h?*

O let not the Lord be angry, if we, that are but dust and ashes, take upon us to speak unto the Lord of glory *i*.

We are not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servants *k;* nor is it meet to take the children's bread and cast it to such as we are;

c John vi. 68. *d* 2 Chron. vi. 18. *e* Job xxv. 6. *f* Eph. ii. 18. *g* 2 Sam. vii. 18, 19. *h* Psal. viii. 4. *i* Gen. xviii. 27. 30.—*k* Gen. xxxii. 10.

yet the dogs eat of the crumbs that fall from their master's table *l:* and thou art rich in mercy to all that call upon thee *m.*

10. *We must humbly profess the desire of our hearts toward God, as our felicity and portion, and the fountain of life and all good to us.*

Whom have we in heaven but thee; and there is none upon earth that we desire besides thee, or in comparison of thee: when our flesh and our heart fail, be thou the strength of our heart, and our portion for ever *n*; the portion of our inheritance in the other world, and of our cup in this; and then we will say, that the lines are falling to us in pleasant places, and that we have a goodly heritage *o.*

The desire of our souls is to thy name, and to the remembrance of thee. With our souls have we desired thee in the night; and with our spirits within us will we seek thee early *p.*

As the hart panteth after the water-brooks, so panteth our soul after thee, O God; our soul thirsteth for God, for the living God, who will command his loving-kindness in the day-time, and in the night his song shall be with us, and our prayer to the God of our life *q.*

O that we may come hungering and thirsting after righteousness *r;* for thou fillest the hungry with good things, but the rich thou sendest empty away *s.*

l Mat. xv. 26, 27. *m* Rom. x. 12. *n* Psalm lxxiii. 25, 26.—*o* xvi. 5, 6. *p* Isa. xxvi. 8, 9. *q* Psalm xlii. 1, 2. 8. *r* Mat. v. 6. *s* Luke i. 53.

Adoration of God,

O that our souls may thirst for thee, and our flesh long for thee in a dry and thirsty land, where no water is, that we may see thy power and thy glory, as we have seen thee in thy sanctuary. Thy loving-kindness is better than life; our souls shall be satisfied with that as with marrow and fatness, and then our mouths shall praise thee with joyful lips *j*.

11. *We must likewise profess our believing hope and confidence in God, and his all-sufficiency; in his power, providence, and promise.*

In thee, O God, do we put our trust, let us never be ashamed *t;* yea, let none that wait on thee be ashamed *u*.

Truly our souls wait upon God; from him cometh our salvation: He only is our Rock and our salvation; in him is our glory, our strength, and our refuge, and from him is our expectation *v*.

When refuge fails us, and none cares for our souls, we cry unto thee, O Lord; thou art our refuge, and our portion in the land of the living *w*.

Some trust in chariots, and some in horses, but we will remember the name of the Lord our God *x*. We will trust in thy mercy, O God, for ever and ever, and will wait on thy name, for it is good before thy saints *y*.

We have hoped in thy word, O remember thy word unto thy servants, upon which thou hast caused us to hope *z*.

j Psalm lxiii. 1, 2, 3. 5.—*t* xxxi. 1.—*u* xxv. 3.—*v* lxii. 1, 2. 5, 6, 7.—*w* cxlii. 4, 5.—*x* xx. 7.—*y* lii. 8, 9.—*z* cxix. 49.

12. *We must entreat God's favourable acceptance of us and our poor performances.*

There be many that say, Who will show us any good? But this we say, Lord, lift up the light of thy countenance upon us; and that shall put gladness into our hearts, more than they have whose corn and wine increaseth *j*.

We entreat thy favour with our whole heart *a*, for in this we labour, that whether present or absent, we may be accepted of the Lord *b*.

Hear our prayer, O Lord, give ear to our supplications; in thy faithfulness answer us *c*. And be nigh unto us in all that which we call upon thee for *d;* for thou never saidst to the seed of Jacob, seek ye me in vain *e*.

Thou that hearest the young ravens which cry *f*, be not silent to us, lest if thou be silent to us, we be like them that go down to the pit *g*.

Let our prayer be set forth before thee as incense, and the lifting up of our hands be acceptable in thy sight as the evening sacrifice *h*.

13. *We must beg for the powerful assistance and influence of the blessed Spirit of grace in our prayers.*

Lord, we know not what to pray for as we ought, but let thy Spirit help our infirmities, and make intercession for us *i*.

O pour upon us the Spirit of grace and supplication *k;* the Spirit of adoption, teaching us

j Psalm iv. 6, 7.—*a* cxix. 58. *b* 2 Cor. v. 9. *c* Psalm cxliii. 1. *d* Deut. iv. 7. *e* Isa. xlv. 19. *f* Psalm cxlvii. 9. *g* Ps. xxviii. 1.—*h* cxli. 2. *i* Rom. viii. 26. k Zech. xii. 10.

to cry, Abba, Father *l;* that we may find in our hearts to pray this prayer *m:*

O send out thy light and thy truth, let them lead us, let them guide us to thy holy hill and thy tabernacles; to God, our exceeding joy *n.*

O Lord, open thou our lips, and our mouth shall show forth thy praise *o.*

14. *We must make the glory of God our highest end in all our prayers.*

This is that which thou, O Lord, hast said, that thou wilt be sanctified in them that come nigh unto thee, and before all the people thou wilt be glorified *p;* we therefore worship before thee, O Lord, that we may glorify thy name *q;* and therefore we call upon thee, that thou mayest deliver us, and we may glorify thee *r.*

For of thee, and through thee, and to thee, are all things *j.*

15. *We must profess our entire reliance on the Lord Jesus Christ alone for acceptance with God, and come in his name.*

We do not present our supplication before thee for our righteousness *s;* for we are before thee in our trespasses, and cannot stand before thee because of them *t:* but we make mention of Christ's righteousness, even of his only *u,* who is the Lord our righteousness *v.*

We know that even spiritual sacrifices are acceptable to God only through Christ Jesus *w;*

l Rom. viii. 15.—*m* 2 Sam. vii. 27. *n* Ps. xliii. 3, 4.—*o* li. 15. *p* Lev. x. 13. *q* Psalm lxxxvi. 9.—*r* l. 15. *j* Rom. xi. 36. *s* Dan. ix. 18. *t* Ezra ix. 15. *u* Psalm lxxi. 16. *v* Jer. xxiii. 6. *w* 1 Pet. ii. 5.

nor can we hope to receive any thing but what we ask of thee in his name *x*, and therefore make us accepted in the Beloved *y*, that other Angel, who puts much incense to the prayers of saints, and offers them up upon the golden altar before the throne *z*.

We come in the name of the great High Priest, who is passed into the heavens, Jesus the Son of God, who was touched with the feeling of our infirmities, and is therefore able to save to the uttermost all those that come to God by him *a*, because he ever lives, making intercession *b*.

Behold, O God, our shield, and look upon the face of thine Anointed *c*, in whom thou hast, by a voice from heaven, declared thyself to be well-pleased: Lord, be well-pleased with us in him *d*.

x John xvi. 23. *y* Eph. i. 6. *z* Rev. viii. 3. *a* Heb. iv. 14.—*b* vii. 25. *c* Psalm lxxxiv. 9. *d* Matt. iii. 17.

CHAP. II.

Of the Second Part of PRAYER, *which is, Confession of Sin, complaints of ourselves, and humble professions of Repentance.*

HAVING given glory to God, which is his due, we must next take shame to ourselves, which is our due, and humble ourselves before him in the sense of our own sinfulness and vileness; and herein also we must give glory to him, as our Judge, by whom we deserve to be condemned, and yet hope, through Christ, to be acquitted and absolved *e*.

In this part of our work,

1. *We must acknowledge the great reason we have to lie very low before God, and to be ashamed of ourselves when we come into his presence, and to be afraid of his wrath, having made ourselves both odious to his holiness, and obnoxious to his justice.*

O our God! we are ashamed, and blush to lift up our faces before thee, our God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens *f*.

To us belong shame and confusion of face, because we have sinned against thee *g*.

e Joshua vii. 19. *f* Ezra ix. 6. *g* Dan. ix. 8.

Behold, we are vile, what shall we answer thee *h*? We will lay our hand upon our mouth, and put our mouth in the dust, if so be there may be hope *i*, crying, with the convicted leper under the law, Unclean, unclean *k*.

Thou puttest no trust in thy saints, and the heavens are not clean in thy sight: how much more abominable and filthy is man, who drinketh iniquity like water *l*.

When our eyes have seen the King, the Lord of Hosts, we have reason to cry out, Woe unto us, for we are undone *m*.

Dominion and fear are with thee, thou makest peace in thy high places: there is not any number of thine armies, and upon whom doth not thy light arise? How then can man be justified with God, or how can he be clean that is born of a woman *n*.

Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry *o*? Even thou, our God, art a consuming fire *p*, and who knows the power of thine anger *q*?

If we justify ourselves, our own mouths shall condemn us; if we say we are perfect, that also shall prove us perverse; for if thou contendest with us, we are not able to answer thee for one of a thousand *r*.

If we knew nothing by ourselves, yet were we not thereby justified; for he that judgeth us

h Job xl. 4. *i* Lam. iii. 29. *k* Lev. xiii. 45. *l* Job xv. 15, 16. *m* Isa. vi. 5. *n* Job xxv. 2, 3, 4. *o* Psal. lxxvi. 7. *p* Heb. xii. 29. *q* Psalm xc. 11. *r* Job ix. 3. 20.

is the Lord *s*, who is greater than our hearts, and knows all things *t*. But we ourselves know that we have sinned, Father, against heaven and before thee, and are no more worthy to be called thy children *u*.

2. *We must take hold of the great encouragement God hath given us to humble ourselves before him with sorrow and shame, and to confess our sins.*

If thou, Lord, shouldst mark iniquities, O Lord, who should stand! But there is forgiveness with thee that thou mayest be feared; with thee there is mercy, yea, with our God there is plenteous redemption, and he shall redeem Israel from all his iniquities *v*.

Thy sacrifices, O God, are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise *w*: nay, though thou art the high and lofty One that inhabitest eternity, whose name is holy *x*; though the heaven be thy throne, and the earth thy footstool *y*, yet to this man wilt thou look, that is poor and humble, of a broken and a contrite spirit, and that trembleth at thy word, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thou hast graciously assured us, that though they that cover their sins shall not prosper, yet those that confess and forsake them shall find mercy *z*. And when a poor penitent said, I will confess

s 1 Cor. iv. 4. *t* 1 John iii. 20. *u* Luke xv. 18, 21. *v* Psal. cxxx. 3, 4. 7, 8.—*w* li. 17. *x* Isa. lvii. 15.—*y* lxvi. 1, 2. *z* Prov. xxviii. 13.

my transgression unto the Lord, thou forgavest the iniquity of his sin: and for this shall every one that is godly, in like manner, pray unto thee in a time when thou mayest be found *a*.

We know that if we say we have no sin, we deceive ourselves, and the truth is not in us; but thou hast said, that if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness *b*.

3. *We must therefore confess and bewail our original corruption in the first place, that we were the children of apostate and rebellious parents, and the nature of man is depraved, and wretchedly degenerated from its primitive purity and rectitude, and our nature is so.*

Lord, thou madest man upright, but they have sought out many inventions *c*; and being in honour did not understand, and therefore abode not, but became like the beasts that perish *d*.

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: by that one man's disobedience many were made sinners, and we among the rest *e*.

We are a seed of evil-doers *f*; our father was an Amorite, and our mother a Hittite *g*, and we ourselves were called (and not miscalled) transgressors from the womb, and thou knewest we would deal very treacherously *h*.

a Psalm xxxii. 5. *b* 1 John i. 8, 9. *c* Eccles. vii. 29. *d* Psalm xlix. 12, 20. *e* Rom. v. 12, 19. *f* Isaiah i. 4. *g* Ezek. xvi. 3. *h* Isa. xlviii. 8.

The nature of man was planted a choice and noble vine, wholly a right seed, but it is become the degenerate plant of a strange vine *i;* producing the grapes of Sodom, and the clusters of Gomorrah *k*. How is the gold become dim, and the most fine gold changed *l*!

Behold, we were shapen in iniquity, and in sin did our mothers conceive us *m*. For who can bring a clean thing out of an unclean! Not one *n*. We are by nature children of wrath, because children of disobedience, even as others *o*.

All flesh hath corrupted their way *p*, we are all gone aside, we are altogether become filthy, there is none that doeth good, no, not one *q*.

4. *We must lament our present corrupt dispositions to that which is evil, and our indisposedness to, and impotency in, that which is good. We must look into our own hearts, and confess with holy blushing:*

(1.) *The blindness of our understandings, and their unaptness to admit the rays of divine light.*

By nature our understandings are darkened, being alienated from the life of God through the ignorance that is in us, because of the blindness of our hearts *r*.

The things of the Spirit of God are foolishness to the natural man, neither can he know them, because they are spiritually discerned *j*.

We are wise to do evil, but to do good we

i Jer. ii. 21. *k* Deut. xxxii. 32. *l* Lam. iv. 1. *m* Psalm li. 5. *n* Job xiv. 4. *o* Eph. ii. 2, 3. *p* Gen. vi. 12. *q* Psal. xiv. 3. *r* Eph. iv. 18. *j* 1 Cor. ii. 14.

have no knowledge *s*. We know not, neither do we understand, we walk on in darkness *t*.

God speaketh once, yea, twice, but we perceive it not *u;* but hearing, we hear, and do not understand *v*, and we see men as trees walking *w*.

(2.) *The subbornness of our wills, and their unaptness to submit to the rules of the divine law.*

We have within us a carnal mind, which is enmity against God, and is not in subjection to the law of God, neither indeed can be *x*.

Thou hast written to us the great things of thy law, but they have been accounted by us as a strange thing, and our corrupt hearts have been sometimes ready to say *y*, who is the Almighty that we should serve him *z*? And that we would certainly do whatsoever thing goeth forth out of our own mouth *a*. For we have walked in the way of our own heart, and in the sight of our eyes, fulfilling the desires of the flesh and of the mind *b*.

Our neck hath been an iron sinew *c*, and we have made our heart as an adamant *d*, we have refused to hearken, have pulled away the shoulder, and stopped our ears like the deaf adder that will not hearken to the voice of the charmer, charm he ever so wisely *e*.

How have we hated instruction, and our heart despised reproof, and have not obeyed the voice

s Jer. iv. 22. *t* Psalm lxxxii. 5. *u* Job xxxiii. 14. *v* Matt. xiii. 14. *w* Mark viii. 24. *x* Rom. viii. 7. *y* Hosea viii. 12. *z* Job xxi. 15. *a* Jer. xliv. 17. *b* Eccl. xi. 9. *c* Isa. xlviii. 4. *d* Zech. vii. 11, 12. *e* Psalm lviii. 4, 5.

of our teachers, nor inclined our ear to them that instructed us *f*.

(3.) *The vanity of our thoughts, their neglect of those things which they ought to be conversant with, and dwelling upon those things that are unworthy of them, and tend to corrupt our minds.*

Every imagination of the thoughts of our heart is evil, only evil, and that continually, and it has been so from our youth *g*.

O how long have those vain thoughts lodged within us *h*! those thoughts of foolishness which are sin *i*. From within, out of the heart, proceed evil thoughts *k*; which devise mischief upon the bed *l*, and carry the heart with the fool's eyes into the ends of the earth *m*.

But God is not in all our thoughts, it is well if he be in any *n*: Of the Rock that begat us we have been unmindful, and have forgotten the God that formed us *o*; we have forgotten him days without number *p*, and our hearts have walked after vanity *q*, and become vain. Our inward thought having been, that our houses should continue for ever; this our way is our folly *r*.

(4.) *The carnality of our affections, their being placed upon wrong objects, and carried beyond due bounds.*

We have set those affections on things beneath which should have been set on things above *s*,

f Prov. v. 12, 13. *g* Gen. vi. 5. viii. 21. *h* Jer. iv. 14. *i* Prov. xxiv. 9. *k* Matt. xv. 19. *l* Mic. ii. 1. *m* Prov. xvii. 24. *n* Psalm x. 4. *o* Deut. xxxii. 18. *p* Jer. ii. 32. *q* Jer. ii. 5. *r* Psalm xlix. 11, 13. *s* Col. iii. 1, 2.

where our treasure is, and where Christ sits on the right hand of God, the things which we should seek *j*.

We have followed after lying vanities, and forsaken our own mercies *s;* have forsaken the fountain of living waters, for cisterns, broken cisterns, that can hold no water *t*.

We have panted after the dust of the earth, and have been full of care for what we shall eat, and what we shall drink, and wherewithal we shall be clothed, the things after which the Gentiles seek, and the righteousness thereof *u*.

We have lifted up our souls unto vanity *v*, and set our eyes upon that which is not; have looked at the things that are seen, which are temporal *w;* but the things that are eternal have been forgotten and postponed *x*.

(5.) *The corruption of the whole man: irregular appetites towards those things that are pleasing to sense, and inordinate passions against those things that are displeasing, and an alienation of the mind from the principles, powers, and pleasures of the spiritual and divine life.*

We are born of the flesh, and we are flesh *y:* Dust we are *z:* We have borne the image of the earthly; and in us, that is, in our flesh, dwells no good thing *a:* For if to will is present with us, yet how to perform that which is good we find not: for the good which we would do, we

j Mat. vi. 12. *s* Jonah ii. 8. *t* Jer. ii. 13. *u* Mat. vi. 32, 33. *v* Psalm xxiv. 4. *w* Prov. xxv. 5. *x* 2 Cor. iv. 18. *y* John iii. 6. *z* Gen. iii. 19. *a* 1 Cor. xv. 49.

do it not: and the evil which we would not do, that we do *b*.

We have a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin that is in our members *c*: So that when we would do good, evil is present with us *d*.

The whole head is sick, the whole heart is faint, from the sole of the foot, even unto the head, there is no soundness in us, but wounds, and bruises, and putrifying sores *e*.

There is in us a bent to backslide from the living God *f*: Our hearts are deceitful above all things, and desperately wicked; who can know them *g*? They start aside like a broken bow *h*.

(6.) *We must lament and confess our omissions of our duty, our neglect of it, and our trifling in it, and that we have done so little, since we came into the world, of the great work we were sent into the world about, so very little to answer the end of our creation, or of our redemption, of our birth and of our baptism: and that we have profited no more by the means of grace.*

We have been as fig-trees planted in the vineyard, and thou hast come many years seeking fruit from us, but hast found none *i*; and therefore we might justly be cut down, and cast into the fire for cumbering the ground *k*: thou hast come looking for grapes, but behold wild grapes,

b Rom. vii. 18, 19:—*c* vii. 23.—*d* vii. 21. *e* Isa. i. 6. *f* Hos. xi. 7. *g* Jer. xvii. 9. *h* Hos. vii. 16. *i* Luke xiii. 6, 7. *k* Mat. iii. 10.

for we have been empty vines, bringing forth fruit unto ourselves *l*.

We have known to do good, but have not done it *m*: we have hid our Lord's money, and therefore deserve the doom of the wicked and slothful servant *n*.

We have been unfaithful stewards, that have wasted our Lord's goods *o*; for one sinner destroys much good *p*.

Many a price hath been put into our hands to get wisdom, which we have had no heart to *q*; or our heart has been at our left hand *r*.

Our childhood and youth was vanity *j*, and we have brought our years to an end as a tale that is told *s*.

We have not known or improved the day of our visitation *t*; have not provided meat in summer, nor gathered food in harvest, though we have had guides, overseers, and rulers *u*.

We are slow of heart to understand and believe *v*; and whereas for the time we might have been teachers of others, we are yet to learn the first principles of the oracles of God, have need of milk, and cannot bear strong meat *w*.

We have cast off fear, and restrained prayer before God *x*: have not called upon thy name, nor stirred up ourselves to take hold on thee *y*.

We have come before thee as thy people

l Isa. v. 4. *m* Jas. iv. 17. *n* Mat. xxv. 18, 26. *o* Luke xvi. 1, 10. *p* Eccl. ix. 18. *q* Prov. xvii. 16. *r* Eccl. x. 2. —*j* xi. 10. *s* Psalm xc. 9. *t* Luke xix. 44. *u* Prov. vi 7, 8. *v* Luke xxiv. 25. *w* Heb. v. 12. *x* Job xv. 4. *y* Isa. lxiv. 7.

come, and have sat before thee as thy people sit, and have heard thy words, when our hearts at the same time have been going after our covetousness *z*: And thus have we brought the torn, and the lame, and the sick for sacrifice, have offered that to our God, which we would not have offered to our governor; and have vowed and sacrificed to the Lord a corrupt thing, when we had in our flock a male *a*.

(7.) *We must likewise bewail our many actual transgressions, in thought, word, and deed.*

We have sinned, Father, against heaven, and before thee *b*; we have all sinned, and have come short of the glory of God *c*: for the God, in whose hand our breath is, in whose are all our ways, have we not glorified *d*.

Against thee, thee only, have we sinned, and have done much evil in thy sight *e*; neither have we obeyed the voice of the Lord our God, to walk in his laws which he hath set before us *f*; though they are all holy, just, and good *g*.

Who can understand his errors? cleanse thou us from secret faults *h*.

In many things we all offend *i*; and our iniquities are more than the hairs of our head *k*.

As a fountain casteth out her waters, so do our hearts cast out wickedness *l*; and this has been our manner from our youth up, that we have not obeyed thy voice *m*.

z Ezek. xxxiii. 31. *a* Mal. i. 8, 14. *b* Luke xv. 18. *c* Rom. iii. 23. *d* Dan. v. 23. *e* Psal. li. 4. *f* Dan. ix. 10. *g* Rom. vii. 12. *h* Psalm xix. 12. *i* James iii. 2. *k* Psalm xl. 12. *l* Jer. vi. 7.—*m* iii. 25.

Out of the evil treasure of our hearts we have brought forth many evil things *n*.

(1.) *We must confess and bewail the working of pride in us.*

We have all reason to be humbled for the pride of our hearts *o*, that we have thoughts of ourselves above what hath been meet *p*, and have not thought soberly, nor walked humbly with our God *q*.

We have leaned to our own understanding, and trusted in our own heart *r*; and have sacrificed to our own net *j*.

We have sought our own glory more than the glory of him that sent us *s*, and have been puffed up for that which we should have mourned *t*.

(2.) *The breaking out of passion and rash anger.*

We have not had the rule which we ought to have had over our own spirits, which have therefore been a city that is broken down, and has no walls *u*.

We have been soon angry, and anger hath rested in our bosom *v*. And when our spirits have been provoked *w*, we have spoken unadvisedly with our lips *x*; and have been guilty of that clamour and bitterness which should have been put from us *y*.

(3.) *Our covetousness and love of the world.*

Our conversation has not been without covet-

n Mat. xii. 35. *o* 2 Chron. xxxii. 26. *p* Rom. xii. 3. *q* Micah vi. 8. *r* Prov. iii. 5. xxviii. 26. *j* Hab. i. 16. *s* John vii. 18. *t* 1 Cor. v. 2. *u* Prov. xxv. 28.—*v* xiv. 17. *w* Eccl. vii. 9. *x* Psalm cvi. 33. *y* Eph. iv. 31.

ousness *z*, nor have we learned in every state to be content with such things as we have *a*.

Who can say that he is clean from that love of money, which is the root of all evil *b*, that covetousness, which is idolatry *c*?

We have sought great things to ourselves, when thou hast said, Seek them not *d*.

(4.) *Our sensuality and flesh pleasing.*

We have minded the things of the flesh more than the things of the spirit *e*; and have lived in pleasure on the earth, and have been wanton, and have nourished our hearts as in a day of slaughter *f*.

We have made provision for the flesh, to fulfil the lusts of it *g*; even those lusts which war against our souls *h*; and in many instances have acted, as if we had been lovers of pleasure more than lovers of God *i*.

When we did eat and when we did drink, did we not eat to ourselves, and drink to ourselves *k*.

(5.) *Our security and unmindfulness of the changes we are liable to in this world.*

We have put far from us the evil day *l*, and in our prosperity have said, we should never be moved *m*, as if to-morrow must needs be as this day, and much more abundant *n*.

We have encouraged our souls to take their ease, to eat and drink and be merry, as if we

z Heb. xiii. 5. *a* Phil. iv. 11. *b* 1 Tim. vi. 10. *c* Col. iii. 5. *d* Jer. xlv. 5. *e* Rom. viii. 5. *f* James v. 5. *g* Rom. xiii. 14. *h* 1 Pet. ii. 11. *i* 2 Tim. iii. 4. *k* Zech. vii. 6. *l* Amos vi. 2. *m* Psalm xxx. 6. *n* Is. lvi. 12.

had goods laid up for many years, when perhaps this night our souls may be required of us *o*.

We have been ready to trust in uncertain riches more than in the living God *p;* to say to the gold, thou art our hope, and to the fine gold, thou art our confidence *q*.

(6.) *Our fretfulness and impatience, and murmuring under our afflictions, our inordinate dejection and distrust of God and his providence.*

When thou hast chastised us, and we were chastised, we have been as a bullock unaccustomed to the yoke *r*, and though our own foolishness hath perverted our way, yet our heart hath fretted against the Lord *j;* and thus, in our distress, we have trespassed yet more against the Lord *s*.

We have either despised the chastening of the Lord, or fainted when we have been rebuked of him *t;* and if we faint in the day of adversity, our strength is small *u*.

We have said in our haste, we are cast off from before thine eyes *v*, and that the Lord hath forsaken us, our God hath forgotten us, as if God would be favourable no more *w;* as if he had forgotten to be gracious, and had in anger shut up his tender mercies. This has been our infirmity *x*.

(7.) *Our uncharitableness towards our brethren,*

o Luke xii. 19, 20. *p* 1 Tim. vi. 17. *q* Job xxxi. 24. *r* Jer. xxxi. 18. *j* Prov. xix. 3. *s* 2 Chron. xxviii. 22. *t* Prov. iii. 11.—*u* xxiv. 10. *v* Psalm xxxi. 22. *w* Isa. xlix. 14. *x* Psalm lxxvii. 7, 8, 10.

and unpeaceableness with our relations, neighbours, and friends, and perhaps injustice towards them.

We have been verily guilty concerning our brother *y;* for we have not studied the things that make for peace, nor things wherewith we might edify one another *z.*

We have been ready to judge our brother, and to set at nought our brother, forgetting that we must all shortly stand before the judgment-seat of Christ *a.*

Contrary to the royal law of charity, we have vaunted ourselves, and been puffed up, have behaved ourselves unseemly, and sought our own; have been easily provoked *b;* have rejoiced in iniquity, and been secretly glad at calamities *c.*

We have been desirous of vain-glory, provoking one another, envying one another *d:* when we should have considered one another, to provoke to love and to good works *e.*

The bowels of our compassion have been shut up from those that are in need *f,* and we have hidden ourselves from our own flesh *g.* Nay, perhaps our eye has been evil against our poor brother *h,* and we have despised the poor *i.*

And if in any thing we have gone beyond and defrauded our brother *k,* if we have walked

y Gen. xlii. 21. *z* Rom. xiv. 19. *a* xiv. 10. *b* 1 Cor. xiii. 4, 5. *c* Prov. xvii. 5. *d* Gal. v. 26. *e* Heb. x. 24. *f* 1 John iii. 17. *g* Isa. lviii. 7. *h* Deut. xv. 9. *i* James ii. 6. *k* 1 Thes. iv. 6.

with vanity, and our foot hath hasted to deceit, and if any blot hath cleaved to our hands *l*, Lord discover it to us, that if we have done iniquity we may do so no more *m*.

(8.) *Our tongue sins.*

In the multitude of our words there wanteth not sin *n*, nor can a man full of talk be justified *o*.

While the lips of the righteous feed many, our lips have poured out foolishness, and spoken frowardness *p*.

Much corrupt communication hath proceeded out of our mouths: that foolish talking and jesting, which is not convenient, and little of that which is good and to the use of edifying, and which might minister grace unto the hearers *q*.

If for every idle word that men speak they must give an account, and if by our words we must be justified, and by our words we must be condemned, woe unto us, for we are undone *r*; for we are of unclean lips, and dwell in the midst of a people of unclean lips *j*.

What would become of us, if God should make our own tongues to fall upon us *s*?

(9.) *Our spiritual slothfulness and decay.*

We have been slothful in the business of religion, and not fervent in spirit, serving the Lord *t*.

The things which remain are ready to die, and

l Job xxxi. 5, 7.—*m* xxxiv. 32. *n* Prov. x. 19. *o* Job xi. 2. *p* Prov. x. 21, 32. xv. 2. *q* Eph. iv. 29. v. 4. *r* Matt. xii. 36, 37. *j* Isa. vi. 5. *s* Psalm lxiv 8. *t* Rom. xii. 11.

our works have not been found perfect before God *u*.

We have observed the winds, and therefore have not sown, have regarded the clouds, and therefore have not reaped *v*; and with the sluggard have frighted ourselves with the fancy of a lion in the way, a lion in the streets; and have turned on our bed as the door on the hinges *w*; still crying, Yet a little sleep, a little slumber *x*.

We have lost our first love *y*, and where is now the blessedness we sometimes spake of *z*?

Our goodness hath been as the morning cloud and the early dew, that passeth away *a*.

And that which is at the bottom of all, is the evil heart of unbelief in us, which inclines us to depart from the living God *b*.

7. *We must acknowledge the great evil that there is in sin, and in our sin; the malignity of its nature, and its mischievousness to us.*

(1.) *The sinfulness of sin.*

O that sin may appear sin to us, may appear in its own colours, and that by the commandment we may see it to be exceeding sinful *c*, because it is the transgression of the law *d*.

By every wilful sin we have in effect said, We will not have this man to reign over us *e*. And who is the Lord, that we should obey his voice *f*.

u Rev. iii. 2. *v* Eccl. xi. 4. *w* Prov. xxvi. 13, 14.— *x* vi. 10. *y* Rev. ii. 4. *z* Gal. iv. 15. *a* Hos. vi. 4. *b* Heb. iii. 12. *c* Rom. vii. 15. *d* 1 John iii. 4. *e* Luke xix. 14. *f* Exod. v. 2.

And thus have we reproached the Lord *g*, and cast his laws behind our backs *h*.

(2.) *The foolishness of sin.*

O God, thou knowest our foolishness, and our sins are not hid from thee *i*: we were foolish in being disobedient *k*: and our lusts are foolish and hurtful *l*.

Foolishness was bound up in our hearts when we were children *m*; for vain man would be wise, though he is born like the wild ass's colt *n*.

Our way hath been our folly *o*, and in many instances we have done foolishly, very foolishly *p*.

So foolish have we been and ignorant, and even as beasts before God *q*.

(3.) *The unprofitableness of sin.*

We have sinned and perverted that which was right, and it profited us not *r*.

What fruit have we now in those things whereof we have cause to be ashamed, seeing the end of those things is death *j*? And what are we profited, if we should gain the whole world, and lose our own souls *s*?

(4.) *The deceitfulness of sin.*

Sin hath deceived us, and by it slain us *t*; for our hearts hath been hardened through the deceitfulness of sin *u*; and we have been drawn away of our own lust, and enticed *v*.

It has promised us liberty, but has made us

g Numb. xv. 30. *h* Neh. ix. 26. *i* Psal. lxix. 5. *k* Tit. iii. 3. *l* 1 Tim. vi. 9. *m* Prov. xxii. 15. *n* Job xi. 12. *o* Psalm xlix. 13. *p* 2 Sam. xxiv. 10. *q* Psalm lxxiii. 22. *r* Job xxxiii. 27. *j* Rom. vi. 22. *s* Mat. xvi. 26. *t* Rom. vii. 11. *u* Heb. iii. 13. *v* James i. 14.

the servants of corruption; hath promised that we shall not surely die, and that we shall be as gods *w;* but it has flattered us, and spread a net for our feet *x.*

The pride of our heart particularly hath deceived us *y.*

(5.) *The offence which by sin we have given to the holy God.*

By breaking the law we have dishonoured God *z,* and have provoked the holy One of Israel to anger most bitterly *a.* And many a thing that we have done hath displeased the Lord *b.*

God has been grieved by our whorish heart, and by our eyes that have gone a-whoring after idols *c.*

We have tempted him, and proved him, and grieved him in the wilderness *d,* have rebelled and vexed his Holy Spirit *e,* and pressed him with our iniquities, as a cart is pressed that is full of sheaves *f.*

We have grieved the Holy Spirit of God, by whom we are sealed to the day of redemption *g.*

(6.) *The damage which by sin we have done to our own souls and their great interests.*

By our iniquities we have sold ourselves *h,* and in sinning against thee we have wronged our own souls *i.*

w 2 Pet. ii. 19. *x* Prov. xxix. 5. *y* Obadiah 3. *z* Rom. ii. 23. *a* Isa. i. 4. Hos. xii. 14. *b* 2 Sam. xi. 27. *c* Ezek. vi. 9. *d* Psalm xcv. 9, 10. *e* Isa. lxiii. 10. *f* Amos ii. 13. *g* Eph. iv. 30. *h* Isa. li. 1. *i* Prov. viii. 36.

Our sins have separated between us and God *k*, and have kept good things from us; and by them our minds and consciences have been defiled *l*.

Our own wickedness hath corrected us, and our backslidings have reproved us, and we cannot but know and see, that it is an evil thing, and bitter, that we have forsaken the Lord our God, and that his fear hath not been in us *m*.

O what fools are they that make a mock at sin *n*!

8. *We must aggravate our sins, and take notice of those things which make them more heinous in the sight of God, and more dangerous to ourselves.*

We bewail before thee all our sins, and all our transgressions in all our sins *o*.

(1.) *The more knowledge we have of good and evil, the greater is our sin.*

We have known our Master's will, but have not done it, and therefore deserve to be beaten with many stripes *p*.

We have known the way of the Lord, and the judgments of our God, and yet have altogether broken the yoke, and burst the bonds *q*.

We have known the judgment of God, that they which do such things are worthy of death, and yet have done them, and have had pleasure in them that do them *r*.

k Isa. lix. 2. *l* Tit. i. 15. *m* Jer. ii. 19. *n* Prov. xiv. 9. *o* Lev. xvi. 21. *p* Luke xii. 47. *q* Jer. v. 4, 5. *r* Rom. i. 32.

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We have taught others, and yet have not taught ourselves *j*; and while we profess to know God, we have in works denied him *s*.

(2.) *The greater profession we have made of religion, the greater hath been our sin.*

We call ourselves of the holy city, and stay ourselves upon the God of Israel, and make mention of his name, but not in truth and righteousness *t*. For we have dishonoured that worthy name by which we are called *u*, and given great occasion to the enemies of the Lord to blaspheme *d*.

We have named the name of Christ, and yet have not departed from iniquity *v*.

(3.) *The more mercies we have received from God, the greater hath been our sin.*

Thou hast nourished and brought us up as children, but we have rebelled against thee *w*.

We have ill requited thee, O Lord, as foolish people and unwise: though thou art our Father that made us, and bought us, and established us, yet our spot has not been the spot of thy children *x*.

We have not rendered again according to the benefit done unto us *y*.

(4.) *The fairer warning we have had from the word of God, and from our own consciences, concerning our danger of sin, and danger by sin, the greater is the sin, if we go on in it.*

j Rom. ii. 21. *s* Tit. i. 16. *t* Isa. xlviii. 1, 2. *u* James ii. 7. *d* 2 Sam. xii. 13. *v* 2 Tim. ii. 19. *w* Isa. i. 2. *x* Deut. xxxii. 5, 6. *y* 2 Chron. xxxii. 25.

We have been often reproved, and yet have hardened our neck *a*, and have gone on frowardly in the way of our heart *b*.

Thou hast sent to us, saying, O do not this abominable thing which I hate; but we have not hearkened, nor inclined our ear *c*.

The word of God hath been to us, precept upon precept, and line upon line *d*; and though we have beheld our nature as face to face in a glass, yet we have gone astray, and straightway forgot what manner of men we were *e*.

(5.) *The greater afflictions we have been under for sin, the greater is the sin if we go on in it.*

Thou hast striken us, but we have not grieved; we have refused to receive correction, and have made our faces harder than a rock *f*; and the rod hath not driven the foolishness out of our hearts *g*.

Thou hast chastened us with the rod of men, and with the stripes of the children of men; yet we have not turned to him that smiteth us *h*, nor have we sought the Lord of hosts *i*.

When some have been overthrown as Sodom and Gomorrah were, we have been as brands plucked out of the fire; yet have we not returned unto thee, O Lord *k*. And when thy hand has been lifted up, we have not seen it *l*.

a Prov. xxix. 1. *b* Isa. lvii. 17. *c* Jer. xliv. 4, 5. *d* Isa. xxviii. 13. *e* James i. 23, 24. *f* Jer. v. 3. *g* Prov. xxii. 15. *h* 2 Sam. vii. 14. *i* Isa. ix. 13. *k* Amos iv. 11. *l* Isaiah xxvi. 11.

(6.) *The more vows and promises we have made of better obedience, the greater has our sin been.*

We have not performed the words of the covenant which we made before thee *m*, but, as treacherous dealers, we have dealt treacherously *n*.

Did we not say, We would not transgress, we would not offend any more *o?* We did *p;* and yet we have returned with the dog to his vomit *q;* have returned to folly, after God hath spoken peace *r*.

9. *We must judge and condemn ourselves for our sins, and own ourselves liable to punishment.*

And now, O our God, what shall we say after this, for we have forsaken thy commandments *j?* We have sinned, what shall we do unto thee, O thou Preserver of men *s?*

We know that the law curseth every one that continues not in all things that are written in the book of the law to do them *t:* that the wages of every sin is death *u:* and that for these things' sake the wrath of God cometh upon the children of disobedience *v*.

And we are all guilty before God *w;* the scripture hath concluded us all under sin *x;* and therefore thou mightest justly be angry with us till thou hadst consumed us, so that there should be no remnant, nor escaping *y*.

m Jer. xxxiv. 18. *n* Isa. xxiv. 16. *o* Jer. ii. 20. *p* Job xxxiv. 13. *q* 2 Pet. ii. 22. *r* Psal. lxxxv. 8. *j* Ezra ix. 10. *s* Job vii. 20. *t* Gal. iii. 10. *u* Rom. vi. 23. *v* Eph. v. 6. *w* Rom. iii. 19. *x* Gal. iii. 22. *y* Ezra ix. 14.

If thou shouldest lay righteousness to the line, and judgment to the plummet *z*, thou mightest justly separate us unto all evil, according to all the curses of the covenant, and blot out our names from under heaven *a*.

Thou mightest justly swear in thy wrath, that we should never enter into thy rest *b*; mightest justly set us naked and bare, and take away our corn in the season thereof *c*, and put into our hands the cup of trembling, and make us drink even the dregs of that cup *d*.

Thou art just in whatsoever thou art pleased to lay upon us; for thou hast done right, but we have done wickedly *e*. Nay, thou, our God, hast punished us less than our iniquities have deserved *f*.

Thou therefore shalt be justified when thou speakest, and clear when thou judgest *g*; and we will accept of the punishment of our iniquity *h*, and humble ourselves under thy mighty hand *i*, and say, the Lord is righteous *k*.

Wherefore should a living man complain, a man for the punishment of his sins *l*? No, we will bear the indignation of the Lord, because we have sinned against him *m*.

10. *We must give to God the glory of his patience and long-suffering towards us, and his willingness to be reconciled.*

z Isa. xxviii. 17. *a* Deut. xxix. 20. *b* Psalm xcv. 11. *c* Hosea ii. 3, 9. *d* Psalm lxxv. 8. *e* Neh. ix. 33. *f* Ezra ix. 13. *g* Psalm li. 4. *h* Lev. xxvi. 43. *i* 1 Pet. v. 6. *k* 2 Chr. xii. 6. *l* Lam. iii. 39. *m* Micah vii. 9.

Confession of Sin.

O the riches of the patience and forbearance of God *n!* how long-suffering is he to us-ward, not willing that any should perish, but that all should come to repentance *o*.

Thou hast not dealt with us according to our sins, nor rewarded us after our iniquities *p*, but thou waitest to be gracious to us *q*.

Sentence against our evil works has not been executed speedily *r*, but thou hast given us space to repent, and make our peace with thee *j:* and callest even backsliding children to return to thee, and hast promised to heal their backslidings; and therefore, behold, we come unto thee, for thou art the Lord our God *s*.

Surely the long-suffering of our Lord is salvation *t;* and if the Lord had been pleased to kill us, he would not, as at this time, have showed us such things as these *u*.

And O that the goodness of God might lead us to repentance *v!* for though we have trespassed against our God, yet now there is hope in Israel concerning this thing *w*.

Thou hast said it, and hast confirmed it with an oath, that thou hast no pleasure in the death of sinners, but rather that they should turn and live *x:* Therefore will we rend our hearts and not our garments, and turn to the Lord our God, for he is gracious and merciful, slow to

n Rom. ii. 4. *o* 2 Pet. iii. 9. *p* Psalm ciii. 10. *q* Isa. xxx. 18. *r* Eccl. viii. 11. *j* Rev. ii. 21. *s* Jer. iii. 23. *t* 2 Pet. iii. 15. *u* Judg. xiii. 23. *v* Rom. ii. 4. *w* Ezra x. 2. *x* Ezek. xxxiii. 11.

anger, and of great kindness. Who knows if he will return and repent, and leave a blessing behind him *y?*

11. *We must humbly profess our sorrow and shame for sin, and humbly engage ourselves, in the strength of divine grace, that we will be better, and do better for the future.*

Lord, we repent, for the kingdom of heaven is at hand *z;* to which thou hast exalted thy Son Christ Jesus, to give repentance and remission of sins *a.*

We have heard of thee by the hearing of the ear, but now our eyes see thee; wherefore we abhor ourselves, and repent in dust and ashes *b;* therefore will we be like the doves of the valleys, every one mourning for his iniquities *c.*

O that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our transgressions *d;* and might in such a manner sow those tears, as that at last we may reap in joy; may now go forth weeping, bearing precious seed, and may in due time come again with rejoicing, bringing in our sheaves with us *e.*

Our iniquities are gone over our heads as a heavy burden, they are too heavy for us *f;* but weary and heavy laden under this burden, we come to Christ, who has promised that in him we shall find rest to our souls *g.*

y Joel ii. 13, 14. *z* Mat. iii. 2. *a* Acts v. 31. *b* Job xlii. 5, 6. *c* Ezek. vii. 16. *d* Jer. ix. 1. *e* Psalm cxxvi. 5, 6.—*f* xxxviii. 4. *g* Mat. xi. 28.

Confession of Sin.

O that, knowing every man the plague of his own heart *h*, we may look unto him whom we have pierced, and may mourn, and be in bitterness for him, as one that is in bitterness for a first-born *i*. That we may sorrow after a godly sort, with that sorrow which worketh repentance unto salvation, not to be repented of *k;* and that we may remember, and be confounded, and never open our mouth any more because of our shame, when thou art pacified towards us *l*.

And O that we may bring forth fruits meet for repentance *m!* and may never return again to folly *n:* for what have we to do any more with idols o? Sin shall not have dominion over us, for we are not under the law, but under grace *p*.

We have gone astray like lost sheep: seek thy servants, for we do not forget thy commandments *q*.

h 1 Kings viii. 38. *i* Zech. xii. 10. *k* 2 Cor. vii. 10. *l* Eze. xvi. 63. *m* Mat. iii. 8. *n* Psalm lxxxv. 8. *o* Hos. xiv. 8. *p* Rom. vi. 14. *q* Psalm cxix. 176.

CHAP. III.

Of the third Part of PRAYER, *which is, Petition and Supplication for the good things which we stand in need of.*

HAVING opened the wounds of sin, both the guilt of it, and the power of it, and its remainders in us, we must next seek unto God for the remedy, for healing and help; for from him alone it is to be expected, and he will for this be inquired of by us. And now we must affect our hearts with a deep sense of the need we have of those mercies which we pray for; that we are undone, for ever undone, without them; and with a high esteem and value for them, that we are happy, we are made for ever happy, if we obtain them; that we may, like Jacob, wrestle with him in prayer, as for our lives and the lives of our souls. But we must not think in our prayers to prescribe to him, or by our importunity to move him. He knows us better than we know ourselves, and knows what he will do *r*. But thus we open our wants and our desires, and then refer ourselves to his wisdom and goodness; and hereby we give honour to him as our Protector and

r John vi. 6.

Benefactor, and take the way which he himself hath appointed, of fetching in mercy from him, and by faith plead his promise with him; and if we are sincere herein, we are, through his grace, qualified according to the tenor of the new covenant, to receive his favours, and are to be assured that we do, and shall receive them *t*.

And now, Lord, what wait we for *u?* Truly our hope is even in thee; deliver us from all our transgressions, that we may not be the reproach of the foolish.

Lord, all our desire is before thee, and our groaning is not hid from thee *v;* even the groanings which cannot be uttered: for he that searcheth the heart, knows what is the mind of the Spirit *w*.

We do not think that we shall be heard for our much speaking; for our heavenly Father knows what things we have need of before we ask him *x;* but our Master hath told us, that whatsoever we ask the Father in his name, he will give it us. And he hath said, Ask, and ye shall receive, that your joy may be full *y*.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him *z*.

t Mark xi. 24. *u* Psalm xxxix. 7, 8.——*v* xxxviii. 9.
w Rom. viii. 26, 27. *x* Mat. vi. 7, 8. *y* John xvi. 23, 24.
z 1 John v. 14, 15.

Petitions and Requests.

1. *We must earnestly pray for the pardon and forgiveness of all our sins.*

Lord, we come to thee, as the poor publican, that stood afar off, and would not so much as lift up his eyes to heaven, but smote upon his breast: and we pray his prayer, God be merciful to us sinners *a*. The God of infinite mercy be merciful to us.

O wash us thoroughly from our iniquity, and cleanse us from our sin; for we acknowledge our transgressions, and our sin is ever before us. O purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow; hide thy face from our sins, and blot out our iniquities *b*.

Be thou merciful to our unrighteousness, and our sins and our iniquities do thou remember no more *c*. O forgive us that great debt *d*.

Let us be justified freely by thy grace *e*, through the redemption that is in Jesus, from all those things from which we could not be justified by the law of Moses *f*.

O let not our iniquity be our ruin *g*; but let the Lord take away our sin, that we may not die *h*, not die eternally; that we may not be hurt of the second death *i*.

Blot out as a cloud our transgressions, and as a thick cloud our sins; for we return unto thee, because thou hast redeemed us *k*.

a Luke xviii. 13. *b* Psalm li. 2, 3, 7, 9. *c* Heb. viii. 12. *d* Mat. xviii. 32. *e* Rom. iii. 24. *f* Acts xiii. 39. *g* Ezek. xviii. 30. *h* 1 Sam xii. 13. *i* Rev. ii. 11. *k* Isa. xliv. 22.

Enter not into judgment with thy servants, O Lord, for in thy sight shall no flesh living be justified *l*.

Take away all our iniquity, and receive us graciously; heal our backslidings, and love us freely, and let thine anger be turned away from us; for in thee the fatherless findeth mercy *m*.

Though our sins have been as scarlet, let them be as white as snow, and though they have been red like crimson, let them be as wool, that being willing and obedient, we may eat the good of the land *n*.

We will say unto God, do not condemn us *o*, but deliver us from going down to the pit, for thou hast found a ransom *p*.

For the encouraging of our faith, and the exciting of our fervency in this petition for the pardon of sin, we may plead with God,

(1.) *The infinite goodness of his nature, his readiness to forgive sin, and his glorying in it.*

Thou, Lord, art good, and ready to forgive, and rich in mercy to all them that call upon thee. Thou art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth *q*.

Thou art a God ready to pardon, merciful, slow to anger, and of great kindness *r*; thou dost not always chide, nor keep thine anger for ever *j*.

Thou, even thou, art he that blottest out our

l Psalm cxliii. 2. *m* Hosea xiv. 2, 3, 4. *n* Isa. i. 18, 19. *o* Job x. 2.—*p* xxxiii. 24. *q* Psalm lxxxvi. 5, 15. *r* Neh. ix. 17. *j* Psalm ciii. 9.

transgressions for thine own sake, and wilt not remember our sins, which we are here to put thee in remembrance of to plead with thee, and to declare, that we may be justified *s*.

And now, we beseech thee, let the power of our Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. Pardon, we beseech thee, the iniquity of thy people, according unto the greatness of thy mercy; and as thou hast forgiven even until now *t*.

For who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thine heritage? who retainest not thine anger for ever, because thou delightest in mercy. O that thou wouldst have compassion upon us, and subdue our iniquities, and cast all our sins into the depths of the sea *u*.

(2.) *The merit and righteousness of our Lord Jesus Christ, which we rely upon as our main plea in our petition for the pardon of sin.*

We know, that as thou art gracious and merciful, so thou art the righteous God that loveth righteousness *v*, and wilt by no means clear the guilty *w*. We cannot say, Have patience with us, and we will pay thee all *x*; for we are all as an unclean thing, and all our righteousness are as filthy rags *y*. But Jesus Christ is made of

s Isa. xliii. 25, 26. *t* Numb. xiv. 17, 18, 19. *u* Micah vii. 18, 19. *v* Psalm xi. 7. *w* Exod. xxxiv. 7. *x* Matt. xviii. 26. *y* Isa. lxiv. 6.

God to us righteousness *z*, being made sin for us, though he knew no sin, that we might be made the righteousness of God in him *a*.

We have sinned, but we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world *b*.

It is God that justifieth; who is he that shall condemn? It is Christ that died, yea rather that is risen again, and now is even at the right hand of God, who also maketh intercession for us *c*, and whose blood speaks better things than that of Abel *d*.

We desire to count every thing loss for Christ, and every thing as dung, that we may win Christ, and be found in him, not having any righteousness of our own, but that which is through the faith of Christ *e*.

This is the name whereby we will call him, The Lord our righteousness *f*. In him, Lord, we believe; help thou our unbelief.

Lord, remember David and all his troubles; the Son of David *g*. Remember all his offerings, and accept his burnt sacrifice, and turn not away the face of thine Anointed *h*; who by his own blood is entered into heaven itself, now to appear in the presence of God for us *i*.

Hast not thou thyself set forth thy Son Christ

z 1 Cor. i. 30. *a* 2 Cor. v. 21. *b* 1 John iii. 1, 2. *c* Rom. viii. 33, 34. *d* Heb. xii. 24. *e* Phil. iii. 7, 8, 9. *f* Jer. xxiii. 6. *g* Psalm cxxxii. 1, 20.—*h* xx. 3. *i* Heb. ix. 24.

Jesus, to be a propitiation for sin through faith in his blood, to declare thy righteousness for the remission of sins, to declare at this time thy righteousness, that thou mayest be just, and the justifier of him that believeth in Jesus *k;* and we now receive the atonement *l.*

(3.) *The promises God hath made in his word to pardon and absolve all them that truly repent, and unfeignedly believe his holy gospel.*

Lord, is not this the word which thou hast spoken, that if the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, even to our God, that thou wilt abundantly pardon, wilt multiply to pardon *m.*

To thee, the Lord our God, belong mercies and forgivenesses, though we have rebelled against thee *n.*

Is not this the covenant which thou hadst made with the house of Israel *o,* that thou wilt take away their sins; that thou wilt forgive their iniquity, and remember their sin no more *p;* that the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found *q?*

Hast thou not said, that if the wicked will turn from all his sins which he hath committed, and keep thy statutes, he shall live, he shall not die, all his transgressions shall not be mentioned unto him *r?*

k Rom. iii. 25, 26.—*l* v. 11. *m* Isa. lv. 7. *n* Dan. ix. 9. *o* Rom. xi. 27. *p* Jer. xxxi. 34.—*q* l. 20. *r* Ezek. xviii. 21, 22.

Hast thou not appointed that repentance and remission of sins should be preached in Christ's name unto all nations *j?*

Didst thou not promise, that when the sins of Israel were put upon the head of the scapegoat, they should be sent away into the wilderness, into a land not inhabited *s?* And as far as the east is from the west, so far dost thou remove our transgressions from us *t.*

O remember these words unto thy servants, upon which thou hast caused us to hope *u.*

(4.) *Our own misery and danger because of sin.*

For thy name's sake, O Lord, pardon our iniquity, for it is great *v;* for innumerable evils have compassed us about, our iniquities have taken hold upon us, so that we are not able to look up. Be pleased, O Lord, to deliver us; O Lord, make haste to help us *w.*

O remember not against us former iniquities, let thy tender mercy speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy name; deliver us, and purge away our sins for thy name's sake *x.*

Remember not the sins of our youth, nor our transgressions, according to thy mercy remember thou us, for thy goodness' sake, O Lord *y.*

j Luke xxiv. 47. *s* Lev. xvi. 21, 22. *t* Psalm ciii. 12. —*u* cxix. 49.—*v* xxv. 11.—*w* xl. 12, 13. *x* lxxix. 8, 9. *y* xxv. 7.

(5.) *The blessed condition which they are in whose sins are pardoned.*

O let us have the blessedness of those whose transgressions are forgiven, and whose sin is covered; of that man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile *z*.

O let us have redemption through Christ's blood, even the forgiveness of sins, according to the riches of thy grace, wherein thou hast abounded towards us in all wisdom and prudence *a*: That being in Christ Jesus, there may be no condemnation to us *b*.

That our sins, which are many, being forgiven us, we may go in peace *c*; and the inhabitants shall not say, I am sick, if the people that dwell therein be forgiven their iniquity *d*.

2. *We must likewise pray that God will be reconciled to us, that we may obtain his favour and blessing, and gracious acceptance.*

(1.) *That we may be at peace with God, and his anger may be turned away from us.*

Being justified by faith, let us have peace with God through our Lord Jesus Christ, and through him let us have access into that grace wherein believers stand, and rejoice in hope of the glory of God *e*.

Be thou not a terror to us, for thou art our hope in the day of evil *f*.

z Psalm xxxii. 1, 2. *a* Eph. i. 7, 8. *b* Rom. viii. 1.
c Luke vii. 47, 50. *d* Isa. xxxiii. 24. *e* Rom. v. 1, 2.
f Jer. xvii. 17.

In Jesus Christ let us, who sometimes were afar off, be made nigh by the blood of Christ; for he is our peace, who hath broken down the middle wall of partition between us, and, that he might reconcile us to God by his cross, hath slain the enmity thereby, so making peace. Through him therefore let us, who had made ourselves strangers and foreigners, become fellow-citizens with the saints, and of the household of God *g*.

Fury is not in thee, who wouldst set the briars and thorns against thee in battle, thou wouldest burn them together; but thou hast encouraged us to take hold on thy strength, that we may make peace, and hast promised that we shall make peace *h*: O let us therefore acquaint ourselves with thee, and be at peace, that thereby good may come unto us *i*.

Heal us, and we shall be healed; save us, and we shall be saved: for thou art our praise *k*. Be not angry with us for ever, but revive us again, that thy people may rejoice in thee. Show us thy mercy, O Lord, and grant us thy salvation *l*.

(2.) *That we may be taken into covenant with God, and admitted into relation with him.*

Be thou to us a God, and take us to be to thee a people *m*, and make us a willing people in the day of thy power *n*.

Though we are no more worthy to be called

g Eph. ii. 13, 14, 16, 19. *h* Isa. xxvii. 4, 5. *i* Job xxii. 21. *k* Jer. xvii. 14. *l* Psalm lxxxv. 5—7. *m* Heb. viii. 10. *n* Psalm cx. 3.

thy children *o;* for how shouldst thou put us, that have been rebellious, among the children, and give us the pleasant land? But thou hast said, that we shall call thee our Father, and not turn away from thee *p*. Shall we not therefore from this time cry unto thee, Our Father, thou art the guide of our youth *q?*

Lord, we take hold of thy covenant *r;* to thee we join ourselves in a perpetual covenant *j*. O that thou wouldst cause us to pass under the rod *s*, and bring us into the bond of the covenant, that we may become thine *t*.

Make with us an everlasting covenant, even the sure mercies of David *u*.

(3.) *That we may have the favour of God, and an interest in his special love.*

We entreat thy favour, O God, with our whole hearts *v;* be merciful to us according to thy word, for in thy favour is life *w*, yea, thy loving kindness is better than life itself *x*.

Lord, make thy face to shine upon us, and be gracious unto us; Lord, lift up the light of thy countenance upon us, and give us peace *y*.

Remember us, O Lord, with the favour that thou bearest unto thy people: O visit us with thy salvation, that we may see the good of thy chosen, and may rejoice in the gladness of thy nation, and may glory with thine inheritance *z*.

o Luke xv. 19. *p* Jer. iii. 19.—*q* iii. 4. *r* Isaiah lvi. 4. *j* Jer. l. 5. *s* Ezek. xx. 37.—*t* xvi. 8. *u* Isa. lv. 3. *v* Psal. cxix. 58.—*w* xxx. 5.—*x* lxiii. 3. *y* Numb. vi. 25, 26. *z* Psalm cvi. 4, 5.

(4.) *That we may have the blessing of God.*

O God, be merciful to us, and bless us, and cause thy face to shine upon us; yea, let God, even our God, give us his blessing *a*.

The Lord, that made heaven and earth, bless us out of Zion *b;* bless us with all spiritual blessings in heavenly things, by Christ Jesus *c*.

O that thou wouldst bless us indeed *d!* Command the blessing upon us, even life for evermore *e:* for thou blessest, O Lord, and it shall be blessed *f*.

Let us receive the blessing from the Lord, even righteousness from the God of our salvation *g*.

Hast thou but one blessing? Yea, thou hast many blessings: Bless us, even us also, O our Father *h;* yea, let the blessing of Abraham come upon us, which comes upon the Gentiles through faith *i*. And the blessing of Jacob; for we will not let thee go except thou bless us *k*.

(5.) *That we may have the presence of God with us.*

If thy presence go not up with us, carry us not up hence *l;* never leave us nor forsake us *m*.

O cast us not away from thy presence, nor ever take thy Holy Spirit away from us *n;* but let us always dwell with the upright in thy presence *o*.

a Psal. lxvii. 1, 6.—*b* cxxxiv. 3. *c* Eph. i. 3. *d* 1 Chron. iv. 10. *e* Psalm cxxxiii. 3. *f* 1 Chron. xvii. 27. *g* Psalm xxiv. 5. *h* Gen. xxvii. 38. *i* Gal. iii. 14. *k* Gen. xxxii. 26. *l* Exod. xxxiii. 15. *m* Heb. xiii. 5. *n* Psalm li. 11.—*o* cxl. 13.

3. *We must pray for the comfortable sense of our reconciliation to God, and our acceptance with him.*

(1.) *That we may have some evidence of the pardon of our sins, and of our adoption.*

O make us to hear joy and gladness, that the bones which sin hath broken may rejoice *p*.

Say unto each of us, Son, daughter, be of good cheer, thy sins are forgiven thee *q*.

Let the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead works, to serve thee the living God *r*.

Let thy Spirit witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ *j*.

Say unto our souls, that thou art our salvation *s*.

(2.) *That we may have a well-grounded peace of conscience, a holy security and serenity of mind, arising from a sense of our justification before God, and a good work wrought in us.*

The Lord of peace himself give us peace, all peace, always, by all means *t*; that peace which Jesus Christ hath left with us, which he gives to us; such a peace as the world can neither give nor take away; such a peace as that our hearts may not be troubled or afraid.

Let the work of righteousness in our souls be

p Psalm li. 8. *q* Mat. ix. 2. *r* Heb. ix. 14. *j* Rom. viii. 16, 17. *s* Psal. xxxv. 3. *t* 2 Thes. iii. 16. *u* John xiv. 27.

peace, and the effect of righteousness, quietness, and assurance for ever *v*.

Speak peace unto thy people, and to thy saints, and let them not turn again to folly *w*.

O create the fruit of the lips, peace, peace to them that are afar off, and to them that are nigh, and restore comfort to thy mourners *x*.

Where the sons of peace are, let thy peace find them out, and rest upon them *y*.

Cause us to hear thy loving-kindness *z*, and to taste that thou art gracious, for in thee do we trust *a*.

Let the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus *b*; and let that peace rule in our hearts, unto which we are called *c*.

Now the God of hope fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost *d*.

3. *We must pray for the grace of God, and all the kind and powerful influences and operations of that grace.*

We come to the throne of grace, that we may obtain not only mercy to pardon, but grace to help in every time of need, grace for seasonable help *e*.

From the fulness that is in Jesus Christ *f*, (in whom it pleased the Father that all fulness should dwell *g*,) let every one of us receive, and grace for grace.

v Isa. xxxii. 17. *w* Psalm lxxxv. 8. *x* Isa. lvii. 18, 19. *y* Luke x. 6. *z* Psalm cxliii. 8. *a* 1 Peter ii. 3. *b* Phil. iv. 7. *c* Col. iii. 15. *d* Rom. xv. 13. *e* Heb. iv. 16. *f* John i. 16. *g* Col. i. 19.

Petitions and Requests.

1. *We must pray for grace to fortify us against every evil thought, word, and work. Having been earnest for the removing of the guilt of sin, that we may not die for it as a crime, we must be no less earnest for the breaking of the power of sin, that we may not die by it as a disease, but that it may be mortified in us.*

O let no iniquity have dominion over us, because we are not under the law, but under grace *h*.

Let the flesh be crucified in us, with its affections and lusts; that walking in the Spirit, we may not fulfil the lusts of the flesh *i*.

Let our old man be crucified with Christ, that the body of sin may be destroyed, that henceforth we may not serve sin; and let not sin reign in our mortal bodies (in our immortal souls) that we should obey it in the lusts thereof. But being made free from sin, let us become the servants of righteousness *k*.

Let the law of the Spirit of life, which is in Christ Jesus, make us free from the law of sin and death *l*.

Give us grace to put off the old man, which is corrupt according to the deceitful lusts, that we may put on the new man, which after God is created in righteousness and true holiness *m*.

That the world may be crucified to us, and we to the world, by the cross of Christ *n*.

And that the temptations of Satan may not overtake us.

h Rom. vi. 14. *i* Gal. vi. 16, 24. *k* Rom. v. 6, 12, 18, *l* Rom. viii. 2. *m* Eph. iv. 22, 24. *n* Gal. vi. 14.

We pray that we may not enter into temptation *o*: or, however, that no temptation may take us, but such as is common to men, and let the faithful God never suffer us to be tempted above what we are able, but with the temptation make way for us to escape *p*.

Put upon us the whole armour of God, that we may be able to stand against the wiles of the devil, to withstand in the evil day; and having done all, to stand; let our loins be girt about with truth, put on us the breast-plate of righteousness, and let our feet be shod with the preparation of the gospel of peace. Give us the shield of faith, wherewith we may quench all the fiery darts of the wicked; and the helmet of salvation; and let the sword of the Spirit, which is the word of God, be always ready to us *q*.

Enable us so to resist the devil *r*, as that he may fly from us: to resist him stedfast in the faith *s*. And the God of peace tread Satan under our feet, and do it shortly *t*.

2. *We must pray for grace to furnish us for every good thought, word, and work, that we may not only be kept from sin, but may be in every thing as we should be, and do as we should do.*

Let Christ be made of God to us, not only righteousness, but wisdom, sanctification, and redemption *u*.

Let us be planted together in the likeness of Christ's death and resurrection, that as he was

o Mat. xxvi. 41. *p* 1 Cor. x. 13. *q* Eph. vi. 11, 13, 14, 15, 16, 17. *r* James iv. 7. *s* 1 Pet. v. 9. *t* Rom. xvi. 20. *u* 1 Cor. i. 30.

raised from the dead by the glory of the Father, so we also may walk in newness of life *v*.

(1.) *That the work of grace may be wrought there where it is not yet begun.*

Lord, teach transgressors thy ways, and let sinners be converted unto thee *w*: and let the disobedient be turned to the wisdom of the just, and make ready a people prepared for the Lord *x*.

Let those be quickened that are yet dead in trespasses and sins *y*; say unto them, Live; yea, say unto them, Live, and the time shall be a time of love *z*.

Open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified *a*.

By the blood of the covenant, send forth the prisoners out of the pit in which is no water, that they may turn to the strong hold as prisoners of hope *b*.

Let the word of God prevail to the pulling down of strong holds, and the casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and let every thought be brought into obedience to Christ *c*.

(2.) *That where it is begun, it may be carried on, and at length perfected, and the foundation that is well laid may be happily built upon.*

v Rom. vi. 5. *w* Psalm li. 13. *x* Luke i. 17. *y* Eph. ii. 1. *z* Ezek. xvi. 6, 8. *a* Acts xxvi. 18. *b* Zech. ix. 11, 12. *c* 2 Cor. x. 5.

Fulfil in us all the good pleasure of thy goodness, and the work of faith with power *d*.

Let the God that has begun a good work in us, perform it unto the day of Christ *e*.

Perfect, O God, that which concerns us. Thy mercy, O Lord, endures for ever; forsake not the work of thine own hands *f*.

Lord, let thy grace be sufficient for us, and let thy strength be made perfect in weakness, that where we are weak, there we may be strong *g*: strong in the Lord, and in the power of his might *h*.

More particularly we must pray for grace:

(1.) *To teach and instruct us, and make us knowing and intelligent in the things of God.*

Give us so to cry after knowledge, and lift up our voice for understanding, to seek for it as silver, and to search for it as for hid treasure, that we may understand the fear of the Lord, and find the knowledge of God *i*.

Give us all to know thee, from the least even to the greatest *k*, and to follow on to know thee *l*; and so to know thee, the only true God, and Jesus Christ whom thou hast sent, as may be life eternal to us *m*.

Give us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understanding being enlightened, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the

d 2 Thess i. 11. *e* Phil. i. 6. *f* Psalm cxxxviii. 8. *g* 2 Cor. xii. 9, 10. *h* Eph. vi. 10. *i* Prov. ii. 3, 4, 5. *k* Heb. viii. 11. *l* Hosea vi. 3. *m* John xvii. 3.

saints, and may experience what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power *n*.

Open thou our eyes, that we may see the wondrous things of thy law and gospel *o*.

Give us to know the certainty of those things wherein we have been instructed; and let our knowledge grow up to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father and of Christ *p*.

Deal with thy servants according to thy mercy, and teach us thy statutes. We are thy servants, give us understanding, that we may know thy testimonies. Let our cry come before thee, O Lord; give us understanding according to thy word *q*, that good understanding which they have that do thy commandments, whose praise endureth for ever *r*.

(2.) *To lead us into, and keep us in the way of truth; and if in any thing we be in an error, to rectify our mistake.*

Let the Spirit of truth guide us into all truth *j*, and cause us to understand wherein we have erred *s*.

That which we see not teach thou us *t*, and enable us so to prove all things, as to hold fast that which is good *u*.

Lord, grant that we may not be as children,

n Eph. i. 17, 18, 19. *o* Psalm cxix. 18. *p* Luke i. 4. *q* Psalm cxix. 124, 125, 169.——*r* cxi. 10. *j* John xvi. 13. *s* Job vi. 24.—*t* xxxiv. 32. *u* 1 Thes. v. 21.

tossed too and fro, and carried about with every wind of doctrine, by the sleight of men; but speaking the truth in love, may grow up into Christ in all things, who is the head *v*.

Lord, give us so to do thy will, as that we may know of the doctrine whether it be of God *w*, and so to know the truth, as that the truth may make us free, may make us free indeed *x*.

Enable us, we pray thee, to hold fast the form of sound words, which we have heard, in faith and love which is in Christ Jesus *y*, and to continue in the things which we have learned and been assured of *z*.

(3.) *To help our memories, that the truths of God may be ready to us whenever we have occasion to use them.*

Lord, let thy Spirit teach us all things, and bring all things to our remembrance whatsoever thou hast said unto us *a;* that the word of Christ may dwell richly in us, in all wisdom and spiritual understanding *b*.

Lord, grant that we may give a more earnest heed to the things which we have heard, lest at any time we let them slip, and may keep in memory what hath been preached to us, and may not believe in vain *c*.

Lord, make us ready and mighty in the Scriptures, that we may be perfect, thoroughly furnished unto all good works *d*, and being well

v Eph. iv. 14, 15. *w* John vii. 17.——*x* viii. 32, 36. *y* 2 Tim. i. 13.——*z* iii. 14. *a* John xiv. 26. *b* Col. iii. 16. *c* Heb. ii. 1. *d* Acts xviii. 29. 2 Tim. iii. 17.

instructed into the kingdom of heaven, may, as the good householder, bring out of our treasure things new and old *e*.

(4.) *To direct our consciences, to show us the way of our duty, and to make us wise, knowing, and judicious Christians.*

Lord, give us a wise and an understanding heart *f*, that wisdom, which, in all cases, is profitable to direct *g*; that wisdom of the prudent, which is to understand his way *h*.

This we pray, that our love may abound yet more and more, in knowledge, and in all judgment, that we may discern things that differ, and may approve things that are excellent; that we may be sincere, and without offence, unto the day of Christ, and may be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God *i*.

O that we may be filled with the knowledge of thy will in all wisdom and spiritual understanding; that we may walk worthy of God unto all-pleasing, being fruitful in every good work, and increasing in the knowledge of God *k*.

Teach us thy way, O God, and lead us in a plain path, because of our observers *l*.

When we know not what to do, our eyes are up unto thee *m*: Then let us hear the word behind us, saying, This is the way, walk in it, that we turn not to the right hand or to the left *n*.

e Mat. xiii. 52. *f* 1 Kings iii. 9. *g* Eccl. x. 10. *h* Prov. xiv. 8. *i* Phil. i. 9, 10, 11. *k* Col. i. 9, 10. *l* Psalm xxvii. 11. *m* 2 Chron. xx. 12. *n* Isa. xxx. 21.

Order our steps in thy word, and let no iniquity have dominion over us *o*.

(5.) *To sanctify our nature, to plant in us all holy principles and dispositions, and to increase every grace in us.*

The very God of peace sanctify us wholly, and we pray God our whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ; for faithful is he that calleth, who also will do it *p*.

Create in us a clean heart, O God, and renew a right spirit within us; cast us not away from thy presence, and take not thy Holy Spirit away from us; restore unto us the joy of thy salvation, and uphold us with thy free Spirit *q*.

Write thy law in our hearts, and put it in our inward part *r*, that we may be the epistles of Christ, written by the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart *j*; that the law of our God being in our heart, none of our steps may slide *s*, and we may delight to do thy will, O God *t*, may delight in the law of God after the inward man *u*.

O that we may obey from the heart that form of doctrine into which we desire to be delivered, as into a mould, that our whole souls may be leavened by it *v*; and that we may not be conformed to this world, but transformed by the renewing of our minds *w*; may not fashion ourselves after our former lusts in our ignorance, but as

o Psalm cxix. 133. *p* 1 Thes. v. 23, 24. *q* Psalm li. 10, 11, 12. *r* Heb. viii. 10. *j* 2 Cor. iii. 3. *s* Psalm xxxvii. 31. *t* Psalm xl. 8. *u* Rom. vii. 22.—*v* vi. 17.— *w* xii. 2.

obedient children, may be holy in all manner of conversation, as he who hath called us is holy *x*.

(1.) *We must pray for faith.*

Unto us (Lord) let it be given to believe *z*: for the faith by which we are saved, is not of ourselves, it is the gift of God *a*.

Lord, increase our faith *b*, and perfect what is lacking in it *c*, that we may be strong in faith, giving glory to God *d*.

Lord, give us so to be crucified with Christ, as that the life we now live in the flesh, we may live by the faith of the Son of God, who loved us, and gave himself for us *e*: and so to bear about with us continually the dying of the Lord Jesus, as that the life also of Jesus may be manifested in our mortal bodies *f*.

As we have received Christ Jesus the Lord, enable us so to walk in him, rooted and built up in him, and established in the faith, as we have been taught, abounding therein with thanksgiving *g*.

Let every word of thine profit us, being mixed with faith *h*, by which we receive thy testimony, and set to our seal that God is true *i*.

We beseech thee, work in us that faith which is the substance of things hoped for, and the evidence of things not seen *k*, by which we may look above the things that are seen, which are tem-

x 1 Pet. i. 14, 15. *z* Phil. i. 29. *a* Eph. ii. 8. *b* Luke xvii. 5. *c* 1 Thes. iii. 10. *d* Rom. iv. 20. *e* Gal. ii. 20. *f* 2 Cor. iv. 10. *g* Col. ii. 6, 7. *h* Heb. iv. 2. *i* John iii. 33. *k* Heb. xi. 1.

poral, and may look at the things that are not seen, which are eternal *l*.

Enable us by faith to set the Lord always before us *m*, and to have our eyes ever towards him *n* who is invisible, having a respect to the recompence of reward *o*.

Let our hearts be purified by faith *p*, and let it be our victory that overcometh the world *q*. And let us be kept from fainting, by believing that we shall see the goodness of the Lord in the land of the living *r*.

(2.) *We must pray for the fear of God.*

Lord, work in us that fear of thee which is the beginning of wisdom *j*, which is the instruction of wisdom, and which is a fountain of life *s*, to depart from the snares of death *t*.

Unite our hearts to fear thy name *u*, that we may keep thy commandments, which is the whole duty of man *v*.

O put thy fear into our hearts, that we may never depart from thee *w*. Let us all be devoted to thy fear *x*; and let us be in the fear of the Lord every day, and all the day long *y*.

(3.) *We must pray that the love of God and Christ may be rooted in us; and in order thereunto, that the love of the world may be rooted out of us.*

Give us grace (we beseech thee) to love thee, the Lord our God, with all our heart and soul,

l 2 Cor. iv. 18. *m* Psalm xvi. 8.—*n* xxv. 15. *o* Heb. xi. 26, 27. *p* Acts xv. 9. *q* 1 John v. 4. *r* Psal. xxvii. 13. *j* Prov. i. 7.—*s* xv. 33.—*t* xiv. 27. *u* Psalm lxxxvi. 11. *v* Eccl. xii. 13. *w* Jer. xxxii. 40. *x* Psalm cxix. 38. *y* Prov. xxiii. 17.

and mind and might, which is the first and great commandment *z;* to set our love upon thee *a*, and to delight ourselves always in thee; and therein we shall have the desire of our heart *b*.

Circumcise our hearts to love the Lord our God with all our heart, and with all our soul, that we may live *c*.

O that the love of God may be shed abroad in our hearts by the Holy Ghost *d*.

O that Jesus Christ may be very precious to us, as he is to all that believe *e;* that he may be in our account the chiefest among ten thousand, and altogether lovely; and that he may be our beloved and our friend *f;* that though we have not seen him, yet we may love him; and though now we see him not, yet believing, we may rejoice with joy unspeakable and full of glory *g*.

Let the love of Christ to us, constrain us to live, not to ourselves, but to him that died for us, and rose again *h*.

And, Lord, grant that we may not love the world, nor the things that are in the world; because, if any man love the world, the love of the Father is not in him *i*. That we may set our affections on things above, and not on things that are on the earth *k*.

(4.) *We must pray that our consciences may be always tender, and that we may live a life of repentance.*

z Mat. xxii. 37. *a* Psalm xci. 14.—*b* xxxvii. 4. *c* Deut. xxx. 6. *d* Rom. v. 5. *e* 1 Pet. ii. 7. *f* Song v. 10, 16. *g* 1 Pet. i. 8. *h* 2 Cor. v. 14, 15. *i* 1 John ii. 15. *k* Col. iii. 2.

Lord, take away the stony heart out of our flesh, and give us a heart of flesh *k*.

Make us afraid of all appearance of evil *l*, and careful not to give Satan advantage against us, as being not ignorant of his devices *m*.

Lord, give us the happiness which they have that fear always *n;* that when we think we stand, we may take heed lest we fall *o*.

(5.) *We must pray to God to work in us charity and brotherly love.*

Lord, put in us that charity which is the bond of perfectness *p;* that we may keep the unity of the Spirit in the bond of peace *q;* and may live in love and peace, that the God of love and peace may be with us *r*.

Lord, give us to love our neighbour as ourselves, with that love which is the fulfilling of the law *j:* to love one another with a pure heart, fervently *s*, that hereby all men may know that we are Christ's disciples *t*.

And as we are taught of God to love one another, give us to abound therein more and more *u;* and, as we have opportunity, to do good to all men *v;* and, as much as in us lies, to live peaceably with all men *w*, always following after the things that make for peace, and things wherewith one may edify another *x*.

k Ezek. xi. 19. *l* 1 Thes. v. 22. *m* 2 Cor. ii. 11. *n* Prov. xxviii. 14. *o* 1 Cor. x. 12. *p* Col. iii. 14. *q* Eph. iv. 3. *r* 2 Cor. xiii. 11. *j* Rom. xiii. 9, 10. *s* 1 Pet. 22. *t* John xiii. 35. *u* 1 Thes. iv. 9, 10. *v* Gal. vi. 10. *w* Rom. xii. 18.—*x* xiv. 19.

Lord, make us able to love our enemies, to bless them that curse us, to pray for them that despitefully use us, and to do good to them that hate us *y*, forbearing one another, and forgiving one another in love, as Christ forgave us *z*.

(6.) *We must pray for the grace of self-denial.*

Lord, give us grace to deny ourselves, to take up our cross daily, and to follow Christ *a;* to keep under the body, and bring it into subjection *b*.

Lord, keep us from being lovers of our ownselves *c*, from being wise in our own conceit, and leaning to our own understanding *d*.

Lord, give us to seek not our own only, but every one his brother's welfare *e*.

And grant that none of us may live to ourselves, or die to ourselves; but whether we live or die, we may be the Lord's, and may live and die to him *f*.

(7.) *We must pray for humility and meekness.*

Lord, give us all to learn of Christ to be meek and lowly in heart, that we may find rest to our souls *g;* and that herein the same mind may be in us that was also in Christ Jesus *h*.

Lord, hide pride from us *i*, and clothe us with humility, and put upon us the ornament of a meek and quiet spirit, which in thy sight is of great price *k*.

Lord, give us grace, to walk worthy of the vocation wherewith we are called, with all lowliness,

y Mat. v. 44. *z* Col. iii. 12. *a* Mat. xvi. 24. *b* 1 Cor. ix. 27. *c* 2 Tim. iii. 2. *d* Prov. iii. 5, 7. *e* 1 Cor. x. 24. *f* Rom. xiv. 7, 8. *g* Mat. xi. 29. *h* Phil. ii. 5. *i* Job xxxiii. 17. *k* 1 Pet. v. 5. & iii. 4.

and meekness, with long-suffering, forbearing one another in love *l*.

Let anger never rest in our bosoms *m*, nor the sun ever go down upon our wrath *n*; but enable us to show all meekness towards all men, because we ourselves also were sometimes foolish and disobedient *o*.

Let us be clothed as becomes the elect of God, holy and beloved, with bowels of mercies, kindness, humbleness of mind, meekness and long-suffering *p*, that being merciful as our Father which is in heaven is merciful *q*, we may be perfect as he is perfect *r*.

(8.) *We must pray for the grace of contentment and patience, and a holy indifferency to all the things of sense and time.*

Lord, teach us, whatsoever state we are in, therewith to be content; let us know both how to be abased, and how to abound; every where, and in all things, let us be instructed both to be full and to be hungry, both to abound and to suffer need *j*; and let godliness with contentment be great gain to us *s*; for a little, with the fear of the Lord and quietness, is better than great treasure and trouble therewith *t*.

Lord, grant that our conversation may be without covetousness, and that we may always be content with such things as we have *u*; still saying, the will of the Lord be done *v*.

l Eph. iv. 1, 2. *m* Eccl. vii. 8. *n* Eph. iv. 26. *o* Titus iii. 2, 3. *p* Col. iii. 12. *q* Luke vi. 36. *r* Mat. v. 48. *j* Phil. iv. 11, 12. *s* 1 Tim. vi. 6. *t* Prov. xv. 16. xvii. 1. *u* Heb. xiii. 5. *v* Acts xxi. 14.

Enable us in patience to possess our own souls *w:* And let patience always have its perfect work, that we may be perfect and entire, wanting nothing *x.*

Lord, give us grace to weep as though we wept not, and to rejoice as though we rejoiced not, and to buy as though we possessed not, and to use this world as not abusing it, because the time is short, and the fashion of this world passeth away *y.*

(9.) *We must pray for the grace of hope: a hope in God and Christ, and a hope of eternal life.*

Let patience work experience in us, and experience hope, such a hope as maketh not ashamed *z.* Through patience and comfort of the scriptures *a* let us have hope, and be saved by hope *b.*

Let the God of Jacob be our help, and our hope always be in the Lord our God *c.*

Let us be begotten again to a lively hope by the resurrection of Jesus Christ *d,* and let that hope be to us as an anchor of the soul, sure and stedfast, entering into that within the vail, whither the Forerunner is for us entered *e.*

Let us have Christ in us the hope of glory, and never be moved away from that hope of the gospel *f;* but enable us to give diligence unto the the full assurance of hope unto the end *g.*

w Luke xxi. 19. *x* James i. 4. *y* 1 Cor. vii. 29, 30, 31. *z* Rom. v. 4, 5.—*a* xv. 4.—*b* viii. 24. *c* Psalm cxlvi. 5. *d* 1 Pet. i. 3. *e* Heb. vi. 19, 20. *f* Col. i. 23, 27. *g* Heb. vi. 11.

6. *We must pray for grace to preserve us from sin, and all appearance of it, and approaches towards it.*

Now we pray to God, that we may do no evil *h*, but may be blameless and harmless as the children of God, without rebuke, in the midst of a crooked and perverse generation *i*.

Turn away our eyes from beholding vanity, and quicken thou us in thy way: remove from us the way of lying, and grant us thy law graciously *k*.

Incline not our hearts to any evil thing, to practise wicked works with them that work iniquity, and let us not eat of their dainties *l*.

O cleanse us from secret faults, keep back thy servants also from presumptuous sins; let them not have dominion over us, but let us be upright, and innocent from the great transgression *m;* and grant that hereby we may prove ourselves upright before thee, by keeping ourselves from our own iniquity *n*.

Let thy word be hid in our hearts, that we may not sin against thee *o;* and let thy grace be at all times sufficient for us *p*, ready to us, and mighty in us, and never give us up to our own hearts' lust, to walk in our own counsels *q*.

Enable us to walk circumspectly, not as fools, but as wise *r*, so circumspectly that we may cut off occasion from them which desire occasion *j* to blaspheme that worthy name by which we are

h 2 Cor. xiii. 7. *i* Phil. ii. 15. *k* Psalm cxix. 37, 29. *l* cxli. 4.—*m* xix. 12, 13.—*n* xviii. 23.—*o* cxix. 11. *p* 2 Cor. xii. 9. *q* Psalm lxxxi. 12. *r* Eph. v. 15. *j* 2 Cor. xi. 12.

called *s*, and with well-doing may put to silence the ignorance of foolish men *t*, and may adorn the doctrine of God our Saviour in all things *u*.

7. *We must pray for grace to enable us both to govern our tongues well, and to use them well.*

Lord, enable us to take heed to our ways, that we offend not with our tongue, and to keep our mouth, as it were with a bridle *v*, that it may not be hasty to utter any thing *w*.

Set a watch, O Lord, before our mouth *x*, keep the door of our lips, that we may not offend in word *y*.

Let our speech be always with grace, seasoned with salt *z*, and enable us always, out of the good treasure of our heart, to bring forth good things *a*. Let our mouth speak wisdom, and our tongue talk of judgment *b*; and let not thy words depart out of our mouth, nor out of the mouth of our seed, or our seed's seed, from henceforth and for ever *c*.

Enable us always to open our mouth with wisdom, and let the law of kindness be in our tongue *d*. Give us to know what is acceptable *e*, that our tongue may be as choice silver, and our lips may feed many *f*.

8. *We must pray for grace to direct and quicken us to, and strengthen us in, our duty, in the whole course of our conversation.*

Let the grace of God, which hath appeared to

s James ii. 7. *t* 1 Pet. ii. 15. *u* Titus ii. 10. *v* Psalm xxxix. 1. *w* Eccl. v. 2. *x* Psalm cxli. 3. *y* James iii. 2. *z* Col iv. 6. *a* Mat. xii. 35. *b* Psalm xxxvii. 30. c Isa. lix. 21. *d* Prov. xxxi. 26.—*e* x. 32.—*f* x. 20, 21.

us, and to all men, bringing salvation, effectually teach us to deny all ungodliness and worldly fleshly lusts, and to live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works *g*.

(1.) *That we may be prudent and discreet in our duty.*

Thou hast said, if any man lack wisdom, he must ask it of God, who gives to all men liberally, and upbraideth not, and it shall be given him *h*. Lord, we want wisdom, make us wise as serpents, and harmless as doves *i*, that wisdom may make our face to shine *k*, and may be better to us than weapons of war.

Enable us to walk in wisdom towards them that are without, redeeming the time *l*.

Give us to order all our affairs with discretion, and to behave ourselves wisely, in a perfect way, with a perfect heart *m*.

(2.) *That we may be honest and sincere in our duty.*

Let our wisdom be not that from beneath, which is earthly, sensual, devilish; but wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy *n*.

g Titus ii. 11, 12, 13, 14. *h* James i. 5. *i* Mat. x. 16. *k* Eccl. viii. 1. & ix. 18. *l* Col. iv. 5. *m* Psalm ci. 2. cxii. 5. *n* James iii. 15, 17.

O that we may always have our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God *o*.

Lord, uphold us in our integrity, and set us before thy face for ever *p*, and let integrity and uprightness preserve us, for we wait on thee *q*.

Let our hearts be sound in thy statutes, that we be not ashamed *r;* and let our eye be single, that our whole body may be full of light *j*.

(3.) *That we may be active and diligent in our duty.*

Lord, quicken us to work the works of him that sent us while it is day, because the night cometh wherein no man can work *s;* and what good our hands find to do, enable us to do it with all our might, because there is no work nor knowledge in the grave, whither we are going *t*.

Lord, grant that we may never be slothful in any good business, but fervent in spirit, serving the Lord *u;* stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord *v*.

Lord, make us zealously affected in every good work *w;* and what we do, enable us to do it heartily, as unto the Lord, and not unto men *x*.

Lord, enable us to do the work of every day in its day, according as the duty of the day requires *y*, redeeming the time, because the days

o 2 Cor. i. 12. *p* Psalm xli. 12——*q* xxv. 21.——*r* cxix. 80. *j* Mat. vi. 22. *s* John ix. 4. *t* Eccl. ix. 10. *u* Rom. xii. 11. *v* 1 Cor. xv. 58. *w* Gal. iv. 18. *x* Col. iii. 23. *y* Ezra iii. 4.

are evil *z*, that when our Lord comes he may find us so doing *a*.

(4.) *That we may be resolute and courageous in our duty, as those that know, that though we may be losers for Christ, we shall not be losers by him in the end.*

Lord, teach us to endure hardness as good soldiers of Jesus Christ *b*, that we may not fear the reproach of men *c*, or their revilings, nor be ashamed of Christ, or of his words *d*, knowing whom we have believed, even one who is able to keep what we have committed to him against that day *e*.

Though bonds and afflictions should abide us, Lord, grant that none of these things may move us, and that we may not count life itself dear to us, so we may finish our course with joy *f*.

Enable us in all things to approve ourselves to God, and then to pass by honour and dishonour, by evil report and good report, clad with the armour of righteousness on the right hand and on the left *g*, as those that account it a very small thing to be judged of man's judgment, for he that judgeth us is the Lord *h*.

(5.) *That we may be pleasant and cheerful in our duty.*

Lord, enable us to rejoice evermore, to rejoice in the Lord always *i*; because he hath again said unto us, rejoice *k*; that we may go on our way re-

z Eph. v. 16. *a* Luke xii. 43. *b* 2 Tim. ii. 3. *c* Isaiah li. 7. *d* Mark viii. 38. *e* 2 Tim. i. 12. *f* Acts xx. 23, 24. *g* 2 Cor. vi. 4, 7, 8. *h* 1 Cor. iv. 3, 4. *i* 1 Thes. v. 16. *k* Phil. iv. 4.

joicing *l*, may eat our bread with joy, and drink our wine with a merry heart, as we shall have reason to do, if God now accepteth of our works *m*.

Give us grace to serve thee, the Lord our God, with joyfulness and gladness of heart, in the abundance of all things *n;* and to sing in the ways of the Lord, because great is the glory of our God *o*.

Let us have that cheerfulness of heart which doth good like a medicine *p;* and deliver us from that heaviness which maketh the heart stoop *q*, and that sorrow of the world, which worketh death *r*.

(6.) *That we may do the duty of every condition of life, every event of providence, and every relation wherein we stand.*

Lord, enable us in a day of prosperity to be joyful, and in a day of adversity to consider, because God hath set the one over against the other *j;* to add to our knowledge temperance, and to temperance patience *s*.

Give us grace to abide with thee in the calling wherein we are called *t;* and in all our ways to acknowledge thee; and be thou pleased to direct our steps *u*.

Let those that are called, being servants, be the Lord's free men; and those that are called, being free, be Christ's servants *v*.

l Acts viii. 39. *m* Eccl. ix. 7. *n* Deut. xxviii. 47. *o* Psalm cxxxviii. 5. *p* Prov. xvii. 22. *q* Prov. xii. 25. *r* 2 Cor. vii. 10. *j* Eccl. vii. 14. *s* 2 Pet. i. 6. *t* 1 Cor. vii. 24. *u* Prov. iii. 6. *v* 1 Cor. vii. 21.

Let all in every relation dwell together in unity, that it may be as the dew of Hermon, and as the dew that descendeth upon the mountains of Zion *w*. O that we may dwell together as joint heirs of the grace of life, that our prayers may not be hindered *x*.

Give us grace to honour all men, to love the brotherhood, to fear God *y*, and to be subject to the higher powers, not only for wrath but also for conscience' sake *z*.

(7.) *That we may be universally conscientious.*

O that we may stand perfect and complete in all the will of God *a*.

O that our ways were directed to keep thy commandments. And then shall we not be ashamed when we have respect to them all *b*.

Teach us, O Lord, the way of thy statutes, and we shall keep it unto the end. Give us understanding, and we shall keep thy law, yea, we shall observe it with our whole heart. Make us to go in the path of thy commandments, for therein we do delight. Incline our hearts unto thy testimonies, and not to covetousness *c*.

Grant us, we pray thee, according to the riches of thy glory, that we may be strengthened with all might by thy Spirit in the inward man: that Christ may dwell in our hearts by faith, and that we, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height,

w Psalm cxxxiii. 1, 3. *x* 1 Pet. iii. 7.—*y* ii. 17. *z* Rom. xiii. 1, 5. *a* Col. iv. 12. *b* Psalm cxix. 5, 6.—*c* cxix. 33, 34, 35, 36.

and may know the love of Christ, which passeth knowledge, and be filled with a divine fulness *d*, and may partake of a divine nature *e*.

And let the love of Christ constrain us to live, not to ourselves, but to him that died for us, and rose again *f*.

(8.) *We must pray for grace to make us wiser and better every day than another.*

Lord, give us to increase with the increase of God *g;* to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ *h;* to hold on our way, and having clean hands, to grow stronger and stronger *i*.

Let our path be as the shining light, that shineth more and more unto the perfect day *k*.

We have not yet attained, nor are we already perfect: Lord, grant, that therefore forgetting the things which are behind, we may reach forth to those things which are before, for the prize of the high calling of God in Christ Jesus *l*.

Be thou as the dew unto us, that we may grow as the lily, and cast forth our roots as Lebanon; that our branches may spread, and our beauty be as the olive tree *m*. And let the Sun of Righteousness arise upon us with healing under his wings, that we may go forth and grow up as calves of the stall *n*.

(9.) *We must pray for effectual support and comfort under all the crosses and afflictions that we meet with in this world.*

d Eph. iii. 16, 17, 18, 19. *e* 2 Pet. i. 4. *f* 2 Cor. v. 14, 15. *g* Col. ii. 19. *h* 2 Pet. iii. 18. *i* Job xvii. 9. *k* Prov. iv. 18. *l* Phil. iii. 12, 13, 14. *m* Hosea xiv. 5, 6. *n* Mal. iv. 2.

We know that we are born to trouble as the sparks fly upward: but in six troubles be thou pleased to deliver us, and in seven let no evil touch us *o*.

Let the eternal God be our refuge, and underneath us be thy everlasting arms *p*, that the spirit thou hast made may not fail before thee, nor the soul that thou hast redeemed *q*.

Let us be strengthened with all might, according to thy glorious power, unto all patience and long-suffering with joyfulness *r*.

Let thy statutes be our songs in the house of our pilgrimage; and let thy testimonies, which we have taken as a heritage for ever, be always the rejoicing of our hearts *j*.

When we are troubled on every side, yet let us not be distressed, and when we are perplexed, let us not be in despair *s;* but as sorrowful, and yet always rejoicing; as having nothing, and yet possessing all things *t*.

10. *We must pray for grace to preserve us to the end, and to fit us for whatever lies before us betwixt this and the grave.*

Lord, deliver us from every evil work, and preserve us to thy heavenly kingdom *u*, being kept from falling, that we may be presented faultless at the coming of thy glory with exceeding joy *v*.

Lord, make us to increase and abound in love

o Job v. 7, 19. *p* Deut. xxxiii. 27. *q* Isa. lvii. 16. *r* Col. i. 11. *j* Psalm cxix. 54, 111. *s* 2 Cor. iv. 8.—*t* vi. 10. *u* 2 Tim. iv. 18. *v* Jude 24.

one towards another, and towards all men, that our hearts may be established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints *w*.

If Satan desire to have us that he may sift us as wheat, yet let Christ's intercession prevail for us, that our faith fail not *x*.

Till we are taken out of the world, let us be kept from the evil, and sanctified through thy truth; thy word is truth *y*.

Build us up, we pray thee, in our most holy faith, and keep us in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life *z*.

Grant that we may continue to call upon thee as long as we live *a*, and, till we die, may never remove our integrity from us: And that our righteousness we may hold fast, and never let it go, and our hearts may not reproach us so long as we live *b*.

11. *We must pray for grace to prepare us for death, and to carry us well through our dying moments.*

Lord, make us to know our end, and the measure of our days, what it is, that we may know and consider how frail we are; and that our days are as an handbreadth, and that every man, at his best state, is altogether vanity *c*, and our days upon earth are as a shadow, and there is no abiding *d*.

w 1 Thes. iii. 12, 13. *x* Luke xxii. 31, 32. *y* John xvii. 15, 17. *z* Jude 20, 21. *a* Psalm cxvi. 2. *b* Job xxvii. 5, 6. *c* Psalm xxxix. 4, 5. *d* 1 Chron. xxix. 15.

Petitions and Requests.

Lord, teach us so to number our days, that we may apply our hearts unto wisdom *e*, and make us to consider our latter end *f*.

Lord, make us always ready, with our loins girded about, and our light burning, because the Son of man comes at an hour that we think not *g*.

Keep us all the days of our appointed time, waiting till our change comes, and then shalt thou call, and we will answer *h*.

Bring us to our grave as a shock of corn in its season *i;* satisfy us with life, whether it be longer or shorter, show us thy salvation *k*.

And when we walk through the valley of the shadow of death, be thou with us, that we may fear no evil; let thy rod and thy staff comfort us *l*.

Let goodness and mercy follow us all the days of our life, and let us dwell in the house of the Lord for ever *m*. Mercy and truth be with us *n*.

Redeem our souls from the power of the grave, and receive us *o*. Guide us by thy counsel, and afterwards receive us to glory *p*.

12. *We must pray for grace to fit us for heaven, and that we may at length be put in possession of eternal life.*

Lord, make us meet to partake of the inheritance of the saints in light *q;* let God himself work us to the self same thing, and give us the earnest of the Spirit in our hearts *r*.

e Psalm xc. 12. *f* Deut. xxxii. 29. *g* Luke xii. 35, 40. *h* Job xiv. 14, 15.——*i* v. 26. *k* Psalm xci. 16. ——*l* xxiii. 4. *m* Psalm xxiii. 6. *n* 2 Sam. xv. 20. *o* Psalm xlix. 15. *p* Psalm lxxliii. 24. *q* Col i. 12. *r* 2 Cor. v. 5.

O that we may now have our conversation in heaven, that we may from thence, with comfort, look for the Saviour, the Lord Jesus, who shall change our vile bodies, that they may be fashioned like unto his glorious body *j*.

O that we may set our affections on things that are above, and that our life may be hid with Christ in God, that when Christ, who is our life, shall appear, we also may appear with him in glory *s;* that when he shall appear, we may be like him, may see him as he is *t*, may behold his face in righteousness, and when we awake, may be satisfied with his likeness *u*.

When we fail, let us be received into everlasting habitations *v*, in the city that hath habitations, whose builder and maker is God *w*, that we may be together for ever with the Lord *x*, to see as we are seen, and know as we are known *y*.

And, in the mean time, help us to comfort ourselves and one another with these words; and having this hope in us, to purify ourselves, even as Christ is pure *z*.

And now, our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort our hearts, and establish us in every good word and work *a*.

5. *We must pray for the good things of life, with an humble submission to the will of God.*

j Phil. iii. 20, 21.
u Psalm xvii. 15.
x 1 Thes. iv. 17, 18.
a 2 Thes. ii. 16, 17.
s Col. iii. 2, 3, 4.
v Luke xvi. 9.
y 2 Cor. xiii. 11.
t 1 John iii. 2.
w Heb. xi. 10.
z 1John iii. 3.

Lord, thou hast told us that godliness hath the promise of the life that now is, as well as of that which is to come *b:* And that if we seek first the kingdom of God, and the righteousness thereof, other things shall be added to us *c;* and therefore we cast all our care about these things upon thee, who carest for us *d;* for our heavenly Father knows that we have need of all these things *e.*

(1.) *We must pray to be preserved from those calamities to which we are exposed.*

Thou, Lord, art our refuge and our fortress, and under thy wings will we trust; thy truth shall be our shield and buckler: let us therefore not be afraid for the terror by night, nor for the arrow that flieth by day. Having made the Lord our refuge, and the Most High our habitation, let no evil befall us, nor any plague come nigh our dwelling *f.*

Let the Lord be our keeper, even he that keepeth Israel, who neither slumbers nor sleeps. Let the Lord be our shade on our right hand, that the sun may not smite us by day, nor the moon by night. Let the Lord preserve us from all evil: the Lord preserve our souls; the Lord preserve our going out and coming in, from this time forth, and even for evermore *g.*

Lord, make a hedge about us, about our houses, and about all that we have round about *h;* and take sickness away from the midst of us *i.*

b 1 Tim. iv. 8. *c* Mat. vi. 33. *d* 1 Pet. v. 7. *e* Mat. vi. 32. *f* Psalm xci. 2, 4, 9, 10. *g* Psalm cxxi. 4, 5, 6, 7, 8. *h* Job i. 10. *i* Exod. xxiii. 25.

(2.) *We must pray to be supplied with the comforts and supports we daily stand in need of.*

O that the beauty of the Lord our God may be upon us, prosper thou the work of our hands upon us; yea, the work of our hands establish thou it *k*. Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity *l*.

Let our sons be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace: Let our garners be full, affording all manner of store; and let there be no breaking in or going out, no complaining in our streets: happy is the people that is in such a case, yea, rather, happy is the people whose God is the Lord *m*.

Let us be blessed in the city, and blessed in the field, let our basket and our store be blessed, let us be blessed when we come in, and when we go out *n*.

Let thy good providence so order all events concerning us, as that they may be made to work for good to us, as thou hast promised they shall to all that love thee, and are called according to thy purpose *o*.

Give us to trust in the Lord, and do good, and then we shall dwell in the land, and verily we shall be fed; and be thou pleased to bring forth our righteousness as the light, and our judgment as the noon-day *p*.

k Psalm xc. 17.—*l* cxviii. 25.—*m* cxliv. 12, 13, 15. *n* Deut. xxxviii. 3, 5, 6. *o* Rom. viii. 28. *p* Psalm xxxvii. 3, 6.

Let us be hid from the scourge of the tongue, and not be afraid of destruction when it cometh; let us be in league with the stones of the field, and let the beasts of the field be at peace with us; let us know that our tabernacle is in peace, and let us visit our habitation and not sin *q*.

And if God will be with us, and will keep us in the way that we go, during our pilgrimage in this world, and will give us bread to eat, and raiment to put on, so that we may come to our heavenly Father's house in peace, then the Lord shall be our God *r*.

6. *We must plead the promises of God for the enforcing of all our petitions, put these promises in suit, and refer ourselves to them.*

Lord, thou hast given us many exceeding great and precious promises *j*, which are all yea and amen in Christ *s*. Now be it unto thy servants according to the word which thou hast spoken *t*.

Give us to draw water with joy out of those wells of salvation *u*, to suck and be satisfied from those breasts of consolation *v*. And now, O Lord God, let the word which thou hast spoken concerning thy servants be established for ever, and do as thou hast said *w*.

Deal with us according to the tenor of the everlasting covenant, which is well-ordered in all things, and sure, and which is all our salvation, and all our desire *x*.

q Job v. 21, 23, 24. *r* Gen. xxviii. 20, 21. *j* 2 Pet. i. 4. *s* 2 Cor. i. 20. *t* Luke i. 38. *u* Isa. xii. 3.—*v* lxvi. 11. *w* 2 Sam. vii. 25.—*x* xxiii. 5.

Look upon us, and be merciful to us, as thou usest to do unto those that love thy name *y*, and do more for us than we are able to ask or think *z*, and supply all our needs according to thy riches in glory by Christ Jesus *a*.

CHAP. IV.

Of the fourth Part of PRAYER, *which is, Thanksgivings for the Mercies we have received from God, and the many favours of his we are interested in, and have, and hope for benefit by.*

OUR errand at the throne of grace is not only to seek the favour of God, but to give unto him the glory due unto his name, and that not only by an awful adoration of his infinite perfections, but by a grateful acknowledgment of his goodness to us; which cannot indeed add any thing to his glory, but he is pleased to accept of it, and to reckon himself glorified by it, if it come from a heart that is humbly sensible of its own unworthiness to receive any favour from God, a heart that values the gifts, and loves the Giver.

1. *We must stir up ourselves to praise God, with the consideration both of the reason and of the encouragement we have to praise him.*

y Psalm cxix. 132. *z* Eph. iii. 20. *a* Phil. iv. 19.

Thanksgivings for Mercy.

Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wondrous works declare *b*.

Let our souls bless the Lord, and let all that is within us bless his holy name; yea, let our souls bless the Lord, and not forget any of his benefits *c*.

We will praise the Lord, for it is good, it is pleasant, and praise is comely for the upright, yea, it is a good thing to give thanks unto the Lord *d*, and to sing praises unto thy name, O most High, and show forth thy loving-kindness in the morning, and thy faithfulness every night *e*.

We will extol thee our God, O King, and will bless thy name for ever and ever: Every day will we bless thee, and will praise thy name for ever and ever; we will abundantly utter the memory of thy great goodness, and sing of thy righteousness *f*.

We will sing unto the Lord a new song, and his praise in the congregation of saints. O let Israel rejoice in him that made him, let the children of Zion be joyful in their King; let the saints be joyful in glory, and let the high praises of God be in their hearts and in their mouths *g*.

While we live we will bless the Lord, and will sing praise unto our God while we have any being; and when we have no being on earth, we hope to have a being in heaven, to be doing it better *h*.

b Psalm lxxv. 1.—*c* ciii. 1, 2.—*d* cxlvii. 1.—*e* xcii 1, 2.—*f* Psalm cxlv. 1, 2, 7.—*g* cxlix. 1, 2, 5, 6. *h* cxlvi. 2.

We are here, through Jesus Christ, to offer the sacrifice of praise to thee, which we desire to do continually; that is, the fruit of our lips, giving thanks to thy name *i*. And thou hast said, that he that offers praise glorifies thee *k*, and that this also shall please the Lord better than an ox or bullock that hath horns and hoofs *l*.

We will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loveing-kindness *m*.

1. *We must be particular in our thanksgivings to God:*

(1.) *For the discoveries which he has made to us in his word of the goodness of his nature.*

We give thanks unto the God of gods, unto the Lord of lords, for his mercy endures for ever *n*.

Thy goodness is thy glory *o*, and it is for that which all thy works do praise thee, and thy saints do bless thee *p*.

Thou art gracious and full of compassion, slow to anger, and of great mercy *q*, and hast told us that thou dost not afflict willingly, or grieve the children of men; but though thou cause grief, yet thou wilt have compassion, according to the multitude of thy mercies *r*.

i Heb. xiii. 15. *k* Psalm. l. 23.—*l* lxix. 31. *m* Isa. lxiii. 7. *n* Psalm cxxxvi. 2, 3. *o* Exod. xxxiii. 19. *p* Psalm cxlv. 10. —*q* cxlv. 8. *r* Lam. iii. 32, 33.

Thou takest pleasure in them that fear thee, in them that hope in thy mercy *j*.

(2.) *For the many instances of his goodness.*

(1.) *The goodness of his providence relating to our bodies, and the life that now is; and this,*

1*st. With reference to all the creatures, and the world of mankind in general.*

Thou hast stretched out the heavens like a curtain *s*, and in them thou hast set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race *t*. And thou causest thy sun to shine on the evil and on the good; and sendest rain on the just and on the unjust *u*.

When we consider the heavens, the work of thy fingers, the sun, the moon, and the stars, which thou hast ordained; Lord, what is man, that thou thus visitest him *v*? For truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun *w*. All the glory be to the Father of light *x*, who commandeth the morning, and causeth the day-spring to know his place *y*.

Thou didst not leave thyself without witness among the Heathen, in that thou didst good, and gavest them rain from heaven and fruitful seasons, filling their hearts with food and gladness *z*.

Thou coverest the heavens with clouds, and preparest rain for the earth, and makest grass to grow

j Psalm cxlvii. 11.—*s* civ. 2.—*t* xix. 4, 5. *u* Matt. v. 45. *v* Psalm viii. 3, 4. *w* Eccl. xi. 7. *x* James i. 17. *y* Job xxxviii. 12. *z* Acts xiv. 17.

upon the mountains: Thou givest to the beast his food, and to the young ravens which cry *a*.

Thou causest it to rain on the wilderness, where there is no man, to satisfy the desolate and waste ground *b*.

Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn when thou hast so provided for it: Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou blessest the springing thereof: Thou crownest the year with thy goodness, and thy paths drop fatness *c*.

Thou sendest the springs into the valleys, which run among the hills; and they give drink to every beast of the field; and by them the fowls of the heavens have their habitation, which sing among the branches *d*.

Thou hast laid the foundations of the earth, that it should not be removed for ever, and settest bounds to the waters of the sea, that they turn not again to cover the earth *e*. Thou hast shut up the sea with doors, and broken up for it thy decreed place, saying, Hitherto shalt thou come, but no farther; here shall thy proud waves be stayed *f*. And thou hast made good what thou hast sworn, that the waters of Noah should no more go over the earth *g*.

a Psalm cxlvii. 8, 9. *b* Job xxxviii. 26, 27. *c* Psalm lxv. 9, 10, 11.—*d* civ. 10, 11, 12.—*e* civ. 5, 9. *f* Job xxxviii. 8. 11. *g* Isa. liv. 9.

Thy covenant of the day and of the night is not broken *h*, but still thou givest the sun for a light by day, and the ordinances of the moon and of the stars for a light by night *i*; and art faithful to that covenant of providence, that while the earth remains, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease *k*.

The heaven, even the heavens are thine, but the earth thou hast given to the children of men *l*; and thou hast put all things under their feet, and made them to have dominion over the works of thy hands *m*; so that the fear of man, and the dread of man is upon every beast of the earth, and upon the fowl of the air, and into his hand they are delivered, because thou hadst a favour to him *n*, and thy delights were with the sons of men *o*.

Thou causest the grass to grow for the cattle, and herb for the service of man, that thou mayest bring forth food out of the earth: Wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengthens man's heart *p*.

Thou givest to all life and breath, and all things *q*; and the earth, O Lord, is full of thy mercy *r*.

All the creatures wait upon thee, that thou mayest give them their meat in due season; that

h Jer. xxxiii. 20.—*i* xxxi. 35. *k* Gen. viii. 22. *l* Psalm cxv. 16.—*m* viii. 6. *n* Gen. ix. 2. *o* Prov. viii. 31. *p* Psalm civ. 14, 15. *q* Acts xvii. 25. *r* Psalm cxix. 64.

thou givest them they gather, thou openest thy hand, they are filled with good: Thou sendest forth thy Spirit, they are created, thou renewest the face of the earth. This thy glory shall endure for ever, and thou rejoicest in these works *j*.

It is through thy goodness, O Lord, that as one generation of mankind passeth away, another generation comes *s*, and that thou hast not blotted out the name of that corrupt and guilty race from under heaven *t*.

2dly, *With reference to us in particular.*

(1.) *We must give thanks that he hath made us reasonable creatures, capable of knowing, loving, serving, and enjoying him, and that he hath not made us like the beasts that perish.*

We will praise thee, for we are fearfully and wonderfully made, and that our souls, our nobler part, know right well *u;* for no man knows the things of a man, save the spirit of man which is in him *v*.

Thou hast made us of that rank of beings which is little lower than the angels, and is crowned with glory and honour *w;* for there is a spirit in man, and the inspiration of the Almighty giveth them understanding *x*. And the spirit of a man is the candle of the Lord *y*.

Our bodies are capable of being the temples of the Holy Ghost, and our souls of having the Spirit of God to dwell in them *z;* we therefore glo-

j Psalm cxiv. 27, 28, 30, 31. *s* Eccl. i. 4. *t* Deut. xxix. 20. *u* Psalm cxxxix. 14. *v* 1 Cor. ii. 11. *w* Psalm viii. 5. *x* Job xxxii. 8. *y* Prov. xx. 27. *z* 1 Cor. iii. 16.

rify thee with our bodies and with our spirits which are thine *a*.

Thou, Lord, hast formed us for thyself, that we might show forth thy praise *b*.

(2.) *We must give thanks for our preservation, that our lives are prolonged, and that the use of our reason and understanding, our limbs and senses, are continued to us.*

It was owing to thy good providence that we died not from the womb, and did not give up the ghost when we came out of the belly, that the knees prevented us, and the breast that we should suck *c*.

Though we were called transgressors from the womb *d*, yet by thy power we have been borne from the belly, and carried from the womb *e*; and thou holdest our souls in life, and sufferest not our feet to be moved *f*.

All our bones shall say, Lord, who is like unto thee *g*? for thou keepest all our bones, not one of them is broken *h*.

We lay us down and sleep; for thou, Lord, makest us to dwell in safety *i*.

Thou hast given thine angels a charge concerning us, to keep us in all our ways, to bear us up in their hands, lest we dash our feet against a stone *k*. And they are all ministering spirits, sent forth to minister for the good of them that shall be heirs of salvation.

a 1 Cor. vi. 10, 20. *b* Isa. xliii. 21. *c* Job iii. 11, 12. *d* Isa. xlviii. 8.—*e* xlvi. 3. *f* Psalm lxvi. 9.—*g* xxxv. 10.—*h* Psalm xxxiv. 20.—*i* iii. 5.—*k* xci. 11, 12.

(3) *For signal recoveries from danger by sickness or otherwise.*

When perhaps there has been but a step between us and death *m*, and we have received a sentence of death within ourselves *n*, and have been ready to say, in the cutting off of our days we should go to the gates of the grave, and were deprived of the residue of our years, yet thou hast in love to our souls delivered them from the pit of corruption, and cast all our sin behind thy back *o*.

When the sorrows of death have compassed us, and the pains of hell have got hold upon us, we have called upon the name of the Lord, and have found that gracious is the Lord, and righteous, yea, our God is merciful; we have been brought low, and he hath helped us, and hath delivered our souls from death, our eyes from tears, and our feet from falling. We will therefore walk before the Lord in the land of the living *p*.

(4.) *For the supports and comforts of this life, which have hitherto made the land of our pilgrimage easy and pleasant to us.*

Blessed be the Lord, who daily loads us with his benefits, even the God of our salvation *q*.

Thou makest us to lie down in green pastures, thou feedest us beside the still waters: Thou preparest a table for us in the presence of our

m 1 Sam. xx. 3. *n* 2 Cor. i. 9. *o* Isa. xxxviii. 10, 17. *p* Psalm cxvi. 3, 4, 5, 6, 8, 9.—*q* lxviii. 19.

enemies, thou anointest our head, and our cup runs over *r*.

It may be we were sent forth without purse or scrip, but lacked we any thing? Nothing, Lord*j*.

The candle of God hath shined upon our head, and by his light we have walked through darkness, and the secret of God has been in our tabernacle *s*.

Thou hast given us all things richly to enjoy *t*, and into our hands hast brought plentifully *u*.

Many a time we have eaten and been filled, and delighted ourselves in thy great goodness *v*.

When we remember all the ways which the Lord our God hath led us for so many years in this wilderness *w*, we must here set up a stone, and call it Ebenezer; for hitherto the Lord hath helped us *x*.

(5.) *For success in our callings and affairs, comforts in relations, and comfortable places of abode.*

It is God that girdeth us with strength, and maketh our way perfect *y*: that hath blessed the work of our hands *z*, and it may be so, that though our beginning was small, yet our latter end hath greatly increased *a*.

Our houses have been safe from fear, and there hath been no rod of God upon us *b*; so that the voice of rejoicing and salvation hath been in our tabernacle from day to day *c*.

r Psalm xxiii. 2, 5. *j* Luke xxii. 35. *s* Job xxix. 3, 4. *t* 1 Tim. vi. 17. *u* Job xii. 6. *v* Neh. ix. 25. *w* Deut. viii. 2. *x* 1 Sam. vii. 12. *y* Psalm xviii. 32. *z* Job i. 10.—*a* viii. 7.—*b* xxi. 9. *c* Psalm cxviii. 15.

With our staff it may be we have passed over this Jordan, and now we are become two bands *d;* and it is God that setteth the solitary in families *e.*

If we have lived joyfully with our relations *f,* and they have been to us as the loving hind and as the pleasant roe *g,* we must give thee thanks for it; for every creature is that to us, and no more, that thou makest it to be.

(6.) *For our share in the public plenty, peace, and tranquillity.*

When we have eaten and are full, we have reason to bless thee for the good land which thou hast given us *h:* A land which the eyes of the Lord our God are always upon, from the beginning of the year even to the end of the year *i.*

Thou makest peace in our borders, and fillest us with the finest of the wheat *k:* We are delivered from the noise of archers at the place of drawing water; there, therefore, will we rehearse the righteous acts of the Lord, even his righteous acts towards the inhabitants of his villages *l.*

We thank thee, that the powers that are set over us are ministers of God to us for good *m,* that they seek the welfare of the people, speaking peace to all their seed *n.*

2. *The goodness of his grace relating to our souls, and the life that is to come.*

But especially blessed be the God and Father

d Gen. xxxii. 10. *e* Psalm lxviii. 6. *f* Eccl. ix. 9. *g* Prov. v. 19. *h* Deut. viii. 10.—*i* xi. 12. *k* Psalm cxlvii. 14. *l* Judges v. 11. *m* Rom. xiii. 4. *n* Esther x. 3.

of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ *o*.

1. *We must give God thanks for his kindness to the children of men relating to their better part and their future state, and his favours to the church in general.*

(1.) *We must give thanks for his gracious design and contrivance of man's redemption and salvation, when he was lost and undone by sin.*

O how wonderfully did the kindness and love of God our Saviour towards man appear! not by any works of righteousness which we had done, but according to his mercy he saved us *p*. We had destroyed ourselves; but in thee, and thee only, was our help *q*.

When we were cast out in the open field, and no eye pitied us, thou sawest us polluted in our own blood, and thou saidst unto us, Live; yea, thou saidst unto us, Live; and the time was a time of love *r*.

When the redemption of the soul was so precious as that it must have ceased for ever, and no man could by any means redeem his brother, or give to God a ransom for him *j*, then thou wast pleased to find a ransom, that we might be delivered from going down to the pit *s*.

When we must needs die, and were as water spilt upon the ground, which cannot be gathered up again, then didst thou devise means that the banished might not be for ever expelled from thee *t*.

o Eph. i. 3. *p* Tit. iii. 4, 5. *q* Hosea xiii. 9. *r* Ezek. xvi 5, 6, 8. *j* Psalm xlix. 7. *s* Job xxxiii. 24. *t* 2 Sam. xiv. 14

When thou sparedst not the angels that sinned, but didst cast them down to hell *u;* thou saidst concerning the race of mankind, destroy it not, for a blessing is in it *v*.

Herein appears the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for our glory *w*.

(2.) *For the eternal purposes and counsels of God concerning man's redemption.*

We are bound to give thanks always to thee, O God, because thou hast from the beginning chosen some to salvation through sanctification of the Spirit *x:* That there is a remnant according to the election of grace *y*, whom God hath chosen in Christ before the foundation of the world, that they should be holy and without blame before thee in love, having predestinated them to the adoption of children, by Jesus Christ, unto thyself, according to the good pleasure of thy will, to the praise of the glory of thy grace *z*.

Thine they were, and thou gavest them to Christ; and this is thy will, that of all that thou hast given him he should lose nothing, but should raise it up at the last day *a*.

(3.) *For the appointing of the Redeemer, and God's gracious condescension to deal with men upon new terms, receding from the demands of the broken covenant of innocency.*

We bless thee, that when sacrifice and offerings thou wouldst not, and in it hadst no plea-

u 2 Pet. ii. 4. *v* Isa. lxv. 8. *w* 1 Cor. ii. 7. *x* 2 Thess. ii. 13. *y* Rom. xi. 5. *z* Eph. i. 4, 5, 6. *a* John xvii. 6. vi. 39.

sure, that then the eternal Son of God said, Lo, I come to do thy will, O God, and a body hast thou prepared me *b:* And that as in the volume of the book it was written of him, he did delight to do thy will, O God; yea, thy law was within his heart *c.*

Thou hast laid help upon one that is mighty, one chosen out of the people: Thou hast found David thy servant; with thy holy oil hast thou anointed him, even with the oil of gladness above his fellows, and didst promise that with him thy hand should be established, and thy arm should strengthen him, and that thou wouldst make him, thy first-born, higher than the kings of the earth *d.*

We bless thee that the Father now judgeth no man, but hath committed all judgment to the Son; that as he has life in himself, so he hath given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man *f;* that the Father loveth the Son, and hath given all things into his hand *g:* and that the counsel of peace is between them both *h.*

That he is thy servant whom thou dost uphold; thine elect, in whom thy soul delighteth *i:* thy beloved Son, in whom thou art well pleased *k:* That thou hast given him for a covenant of the people *l;* and that through him we are not under the law, but under grace *m.*

b Heb. x. 5, 6, 7. *c* Psalm xl. 7, 8.—*d* lxxxix. 19, 20, 21, 27. xlv. 7 *f* John v. 22, 26, 27.—*g* iii. 35. *h* Zech. vi. 13. *i* Isa. xlii. 1. *k* Matt. xvii. 5. *l* Isa. xlix. 8. *m* Rom. vi. 14.

That God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life *n*.

(4.) *For the early and ancient indication of the gracious design concerning fallen man.*

We bless thee, that as soon as ever man had sinned, it was graciously promised that the seed of the woman should bruise the serpent's head *o*: and that in the Old Testament sacrifices, Jesus Christ was the Lamb slain from the foundation of the world *p*.

And that by faith the elders, though they received not the promise, yet obtained a good report, for they obtained witness that they were righteous *q*.

We bless thee for the promise made to Abraham, that in his seed all the families of the earth should be blessed *r*: and to Jacob, that the Shiloh should come, and to him should the gathering of the people be *j*: And that the Patriarchs rejoiced to see Christ's day, and they saw it, and were glad *s*.

(5.) *For the many glorious instances of God's favour to the Old Testament church.*

We adore that wisdom, peace, and goodness, with which thou broughtest the vine out of Egypt, didst cast out the heathen and plant it; thou preparedst room before it, and didst cause it to take deep root, and it filled the land *t*.

n John iii. 16. *o* Gen. iii. 15. *p* Rev. xiii. 8. *q* Heb. xi. 2, 39. *r* Gen. xii. 3.—*j* xlix. 10. *s* John viii. 56. *t* Psalm lxxx. 8, 9.

And they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour to them *v*.

We bless thee that to the Jews were committed the oracles of God *w*; that they had the adoption and the glory, and the covenants, the giving of the law, and the service of God, and the promises *x*. And that there did not fail one word of all thy good promise which thou promisedst by the hand of Moses thy servant *y*.

We bless thee for all that which thou, at sundry times and in divers manners, didst speak in time past unto the fathers by the prophets *z*, those holy men of God, who spoke as they were moved by the Holy Ghost *a*, and prophesied of the grace that should come unto us, testifying beforehand the suffering of Christ, and the glory that should follow; and that not to themselves only, but to us they ministered those great things, which the angels themselves desire to look into *b*.

And especially we bless thee that thou hast provided some better things for us, that they without us should not be made perfect *c*.

(6.) *For the wonderful and mysterious incarnation of the Son of God, and his coming into the world.*

We bless thee, that when the fulness of time

v Psalm xliv. 3. cxxxvi. 10, &c. *w* Rom. iii. 2.—*x* ix. 4.—*y* 1 Kings viii. 56. *z* Heb. i. 1. *a* 2 Pet. i. 21. *b* 1 Pet. i. 10, 11, 12. *c* Heb. xi. 40.

was come, thou didst send forth thy Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons *d*.

That the eternal Word was made flesh, and dwelt among us, and there were those who saw his glory, the glory as of the only begotten of the Father, full of grace and truth. And without controversy, great is the mystery of godliness, that God was manifested in the flesh *e*.

We bless thee, that to this end he was born, and for this cause he came into the world, that he might bear witness of the truth *f*; and we believe, and are sure, that he is that Christ, the Son of the living God *g*; that it is he that should come, and we are to look for no other *h*.

We bless thee that the Son of man is come to seek and to save that which was lost *i*; that he is come that we might have life, and that we might have it more abundantly *k*; and that for this purpose the Son of God was manifested, that he might destroy the works of the devil *l*.

Lord, we receive it as a faithful saying, and well worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief *m*.

We bless thee, that forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same: That he took not on him the nature of angels, but our nature,

d Gal. iv. 4, 5. *e* John i. 14. 1 Tim. iii. 16.—*f* John xviii. 37.—*g* vi. 69. *h* Matt. ix. 3. *i* Luke xix. 10. *k* John x. 10. *l* 1 John iii. 8. *m* 1 Tim. i. 15.

and was in all things made like unto his brethren, that he might be a merciful and faithful high-priest in things pretaining to God, to make reconciliation for the sins of the people, and that he is not ashamed to call them brethren *n*.

And that the first begotten was brought into the world with a charge given to all the angels of God to worship him *o*.

(7.) *For God's gracious owning of him in his undertaking, and in the carrying of it on.*

We bless thee that thou wast in Christ reconciling the world to thyself, not imputing their trespasses unto them, and that thou hast committed unto us the word of reconciliation *p*.

That thou hast thyself given him for a witness to the people, a leader and commander to the people *q*. That he was sanctified and sealed and sent into the world *r*, and that the Father who sent him did not leave him alone, for he always did those things that pleased him *j*.

Glory be to God in the highest, for in and through Jesus Christ there is on earth peace, and good-will towards men *s*.

In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him *t*.

We thank thee for the power thou hast given him over all flesh, that he should give eternal life to as many as were given him *u*.

n Heb. ii. 11, 14, 16, 17.—*o* i. 6. *p* 2 Cor. v. 19. *q* Isa. lv. 4. *r* John x. 36.—*j* viii. 29. *s* Luke ii. 14. *t* 1 John iv. 9.—*u* xvii. 2.

Thanksgivings for Mercy.

(8.) *For his holy life, his excellent doctrine, and the glorious miracles he wrought to confirm his doctrine.*

We bless thee for the assurance we have, that he is a teacher come from God, since no man could do these miracles which he did, except God were with him *v*.

That thou hast in these last days spoken unto us by thy Son *w*, whose doctrine was not his, but his that sent him *x*, and he spoke as one having authority *y;* and that we were encouraged to come and learn of him, because he is meek and lowly of heart, and in learning of him we shall find rest to our souls *z*.

We bless thee that he hath left us an example that we should follow his steps, in that he did no sin, neither was guile found in his mouth; and when he was reviled, he reviled not again *a;* and his meat and drink was to do the will of his Father *b;* in that he was holy, harmless, undefiled, separate from sinners *c*. O that we may be armed with the same mind, and that as he was, so we may be in this world *d;* and that we may so walk even as he walked *e*.

We bless thee that the works which he did, the same bore witness of him that the Father had sent him *f;* that by his power the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raisen up, and the poor had the gospel preached to them *g;* and even

v John iii. 2. *w* Heb. i. 2. *x* John vii. 16. *y* Matt. vii. 29. —*z* xi. 29. *a* 1 Pet. ii. 21, 22, 23. *b* John iv. 34. *c* Heb. vii. 26. *d* 1 Pet. iv. 1. *e* 1 John ii. 6. *f* John v. 36. *g* Matt. ix. 5.

the winds and the sea obeyed him *h:* for which we glorify the God of Israel *i.* Doubtless this was the Son of God *k.*

(9.) *For the great encouragement Christ gave to poor sinners to come to him.*

We bless thee that Jesus Christ came to call not the righteous, but sinners (such as we are) to repentance, and had power on earth to forgive sin *l;* that he came to save his people from their sins *m;* and is the Lamb of God that taketh away the sin of the world *n;* and that he is (to his honour, not to his reproach) a friend to publicans and sinners *o.*

We thank thee for the gracious invitations he gave to those who are weary and heavy laden, to come to him for rest *p:* And for the assurance he hath given, that whosoever cometh unto him he will in nowise cast out *q.*

That he made a gracious offer, that whosoever thirsts might come unto him and drink *r.*

(10.) *For the full satisfaction which he made to the justice of God for the sin of man by the blood of his cross; for the purchase, victories, and triumphs of the cross; and for all the precious benefits which flow to us from the dying of the Lord Jesus.*

Herein indeed God commendeth his love to us, in that while we were yet sinners Christ died for us *j,* that we might be reconciled to him by the death of his Son *s.* Herein is love, not

h Matt. viii. 27.—*i* xv. 31.—*k* xxvii. 54.—*l* ix. 6, 13.—*m* i. 21. *n* John i. 29. *o* Matt. xi. 19.—*p* xi. 28. *q* John vi. 37.—*r* vii. 37. *j* Rom. v. 8. *s* 1 John iv. 10.

that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, and not for ours only, but for the sins of the whole world *t;* that he tasted death for every man, that through death he might destroy him that had the power of death, that is, the devil *u.*

We bless thee, that by one offering he hath perfected for ever them that are sanctified *v;* that he hath finished transgression, made an end of sin, made reconciliation for iniquity, and hath brought in an everlasting righteousness *w.*

That he hath redeemed us from the curse of the law, by being made a curse for us *x.*

That what the law could not do, in that it was weak through the flesh, God hath done by sending his own Son in the likeness of sinful flesh, who, by a sacrifice for sin, condemned sin in the flesh *y.*

That he was wounded for our transgressions, and bruised for our iniquities, and that the chastisement of our peace was upon him, and by his stripes we are healed; and that the Lord having laid upon him the iniquity of us all, it pleased the Lord to bruise him, and put him to grief *z.*

That appearing to put away sin by the sacrifice of himself, he did, by the eternal Spirit, offer himself without spot unto God, and by his own blood entered in once into the holy place, having obtained eternal redemption for us *a.*

t 1 John ii. 2. *u* Heb. ii. 9, 14.—*v* x. 14. *w* Dan. ix. 24. *x* Gal. iii. 13. *y* Rom. viii. 3. *z* Isa. liii. 5, 6, 10. *a* Heb. ix. 12, 14, 26.

That he hath spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross, and hath blotted out the hand-writing of ordinances which was against us, which was contrary to us, taking it out of the way, by nailing it to his cross *b*.

That he is our peace, who having broke down the middle wall of partition between Jew and Gentile, hath made himself of twain one new man, hath reconciled both unto God in one body by the cross, having slain the enmity thereby *c*.

That he hath loved us, and washed us from our sins in his own blood, and hath made us unto our God kings and priests *d*.

O the height, and depth, and length, and breadth of that love of Christ, which passeth knowledge *e*! that great love wherewith he loved us *f*!

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for he was slain, and hath redeemed us to God by his blood *g*.

(11.) *For his resurrection from the dead on the third day.*

We thank thee, that as he was delivered for our offences, so he rose again for our justification *h*, and was declared to be the Son of God with power by the resurrection from the dead *i*.

That though he was dead, yet he is alive, and

b Col. ii. 14, 15. *c* Eph. ii. 14, 15, 16. *d* Rev. i. 5, 6. *e* Eph. iii. 18.—*f* ii. 4. *g* Rev. v. 9, 12. *h* Rom. iv. 25. *i* Rom. i. 4.

lives for evermore, and hath the keys of hell and death *k;* and being raised from the dead, he dies no more, death hath no more dominion over him *l.*

That now is Christ risen from the dead, and is become the first-fruits of them that slept; that as in Adam all died, so in Christ all might be made alive, and every one in his own order *m.*

That God suffered not his holy One to see corruption, but loosed the pains of death, because it was impossible he should be holden of them, and so declared to all the house of Israel, that that same Jesus whom they crucified is both Lord and Christ *n.*

And that for this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living *o,* and that whether we wake or sleep, we might live together with him *p.*

(12.) *For his ascension into heaven, and his sitting at God's right hand there.*

We bless thee that the Lord Jesus is ascended to his Father and our Father, to his God and our God *q;* is ascended up on high, having led captivity captive, and hath received gifts for men, yea, even for the rebellious also, that the Lord God might dwell among them *r.*

That as the forerunner he is for us entered, entered into heaven itself *j,* now to appear in the presence of God for us *s,* a Lamb, as it had been slain, standing in the midst of the throne *t.*

k Rev. i. 18. *l* Rom. vi. 9. *m* 1 Cor. xv. 20, 22. *n* Acts ii. 24, 31, 36. *o* Rom. xiv. 9. *p* 1 Thess. v. 10. *q* John xx. 17. *r* Psal. lxviii. 18. *j* Heb. vi. 20.—*s* ix. 24. *t* Rev. v. 6.

That he is set on the right hand of the throne of the Majesty in the heavens *u*, angels and authorities and powers being made subject to him *v*.

That he is gone before to prepare a place for us in his Father's house, where there are many mansions *w;* and though whither he is gone we cannot follow him now, yet we hope to follow him hereafter, when he shall come again to receive us to himself, that where he is, there we may be also *x*.

(13.) *For the intercession which he ever lives to make in virtue of his satisfaction.*

We thank thee, that having borne the sins of many, he makes intercession for transgressors *y;* and prays not for those only that were given him when he was upon earth, but for all that shall believe on him through their word, that they all may be one *z*.

That we have an advocate with the Father, even Jesus Christ the righteous *a*, who is therefore able to save to the uttermost all those that come to God as a Father, by him as a Mediator, seeing he ever lives, making intercession *b*.

That we have a High Priest taken from among men, and ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sin, who can have compassion on the ignorant, and on them that are out of the way, and that he is become the Author of eternal salvation to all them that obey him *c*.

u Heb. viii. 1. *v* 1 Pet. iii. 22. *w* John xiv. 2, 3.—*x* xiii. 36. *y* Isa. liii. 12. *z* John xvii. 20, 21. *a* 1 John ii. 1. *b* Heb. vii. 25.—*c* v. 1, 2, 9.

(14.) *For the dominion and sovereignty to which the Redeemer is exalted.*

We thank thee, that because our Lord Jesus humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess (as we do at this time), that Jesus Christ is Lord, to the glory of God the Father *d*.

That all power is given unto him both in heaven and in earth *e*; that thou hast set him over the works of thy hands, and hast put all things in subjection under his feet, and so hath crowned him with glory and honour *f*.

That he is Kings of kings and Lord of lords *g*; that the Ancient of days hath given him dominion, and glory, and a kingdom, an everlasting dominion, and a kingdom which shall not be destroyed *h*.

That the government is upon his shoulders, and that his name is called Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace; and of the increase of his government and peace there shall be no end *i*.

That thou hast set him as a king upon thy holy hill of Zion *k*, and that he shall reign over the house of Jacob for ever *l*, shall reign till he has put down all opposing rule, principality and

d Phil. ii. 8, 9, 10. *e* Matt. xxviii. 18. *f* Heb. ii. 7, 8, 9. *g* Rev. xix. 16. *h* Dan. vii. 14. *i* Isa. ix. 6, 7. *k* Psalm ii. 6. *l* Luke i. 33.

power, till all his enemies are made his footstool, and then he shall deliver up the kingdom to God, even the Father, that God may be all in all *m*.

(15.) *For the assurance we have of his second coming to judge the world.*

We bless thee that thou hast appointed a day, in which thou wilt judge the world in righteousness by that man whom thou hast ordained, whereof thou hast given assurance unto all men, in that thou hast raised him from the dead *n*.

That in that day the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: And shall come to be glorified in his saints, and admired in all them that believe *o*; for them that sleep in Jesus he will bring with him *p*.

That he shall then send forth his angels, to gather out of his kingdom all things that offend, and them which do iniquity, and gather together his elect from the four winds; and then shall the righteous shine forth as the sun in the kingdom of their Father *q*.

And we then, according to thy promise, look for new heavens and a new earth, wherein dwelleth righteousness. Lord, grant that, seeing we look for such things, we may give diligence to be found of him in peace, without spot, and blame-

m 1 Cor. xv. 24, 25, 28. *n* Acts xvii. 31. *o* 2 Thess. i. 7, 8, 10. *p* 1 Thess. iv. 14. *q* Matt. xiii. 41, 43. xxiv. 31.

less *j*: And then come, Lord Jesus, come quickly *s*.

(16.) *For the sending of the Holy Spirit to supply the want of Christ's bodily presence, to carry on his undertaking, and to prepare things for his second coming.*

We bless thee, that when our Lord Jesus went away, he sent us another Comforter to abide with us for ever, even the Spirit of truth *t*, who shall glorify the Son, for he shall take of his, and shall show it unto us *u*.

That being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost *v*, he poured it forth as rivers of living water *w*.

Blessed be God for the signs and wonders, and divers miracles and gifts of the Holy Ghost, with which God bare witness to the great salvation *x*.

And blessed be God for the promise, that as earthly parents, though evil, know how to give good gifts to their children, so our heavenly Father will give the Holy Spirit to them that ask him *y*, that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession *z*.

(17.) *For the covenant of grace made with us in Jesus Christ, and all the exceeding great and precious privileges of that covenant, and for the seals of it.*

j 2 Pet. iii. 13, 14. *s* Rev. xxii. 20. *t* John xiv. 16, 17. —*u* xvi. 14. *v* Acts ii. 33. *w* John vii. 38. *x* Heb. ii. 4. *y* Luke xi. 13. *z* Eph. i. 13, 14.

Thanksgivings for Mercy.

We thank thee, that in Jesus Christ thou hast made an everlasting covenant with us, even the sure mercies of David *a;* and that though the mountains may depart and the hills be removed, yet this covenant of thy peace shall never be removed *b.*

That thou hast given unto us exceeding great and precious promises, that by these we might be partakers of a divine nature *c:* And that Jesus Christ is the Mediator of this better covenant, which is established upon better promises *d.*

That though thou chasten our transgression with the rod, and our iniquity with stripes; yet thy loving-kindness thou wilt not utterly take away, nor cause thy faithfulness to fail; thy covenant thou wilt not break, nor alter the thing that is gone out of thy lips *e.*

That being willing more abundantly to show to the heirs of promise the immutability of thy counsel, thou hast confirmed it by an oath, That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us *f.*

That baptism is appointed to be a seal of the righteousness which is by faith, as circumcision was *g;* that it assures us of the remission of sins, and the gift of the Holy Ghost; and that this promise is to us and our children *h.* And that the cup in the Lord's supper is the blood of the

a Isa. lv. 3.—*b* liv. 10. *c* 2 Pet. i. 4. *d* Heb. viii. 6. *e* Psalm lxxxix. 32, 33, 34. *f* Heb. vi. 17, 18. *g* Rom. iv. 11. *h* Acts ii. 38, 39.

New Testament, which was shed for many, for the remission of sins *i*.

(18.) *For the writing of the Scriptures, and the preserving of them pure and entire to our day.*

We thank thee that we have the Scriptures to search, and that in them we have eternal life, and that they testify of Christ *k*; and that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness *l*.

That whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope *m*: And that we have this most sure word of prophecy, as a light shining in a dark place *n*.

That the vision is not become to us as the words of a book that is sealed *o*, but that we hear in our own tongue the wonderful works of God *p*.

We thank thee, O Father, Lord of heaven and earth, that the things which were hid from the wise and prudent, and which many prophets and kings desired to see, but did not, are revealed to us babes: Even so, Father, for so it seemed good in thy sight *q*.

(19.) *For the institution of ordinances, and particularly that of the ministry.*

We thank thee that thou hast not only showed thy word unto Jacob, and thy statutes and

i Matt. xxvi. 28. *k* John v. 39. *l* 2 Tim. iii. 16. *m* Rom. xv. 4. *n* 2 Pet. i. 19. *o* Isa. xxix. 11. *p* Acts ii. 11. *q* Luke x. 21, 24.

judgments unto Israel, but unto us also: Thou hast not dealt so with other nations; and as for thy judgments, they have not known them *r*.

That the tabernacle of God is with men, and he will dwell with them *j*, and that he hath set his sanctuary in the midst of them for evermore *s*, and there will meet with the children of Israel *t*.

We thank thee that thou hast made known unto us thy holy sabbaths *u*, and that still there remains the keeping of a sabbath to the people of God *v*. And that when the Lord Jesus ascended up on high, he gave gifts unto men, not only prophets, apostles, and evangelists, but pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ *w*: And that while they teach us to observe all things which Christ hath commanded, he hath promised to be with them always, even unto the end of the world *x*.

(20.) *For the planting of the Christian religion in the world, and the setting up of the gospel church, in despite of all the oppositions of the powers of darkness.*

We thank thee, that the preaching of Jesus

r Psalm cxlvii. 19, 20. *j* Rev. xxi. 3. *s* Ezek. xxxvii. 26. *t* Exod. xxix. 43. *u* Neh. ix. 14. *v* Heb. iv. 9. *w* Eph. iv. 8, 11, 12, 13. *x* Matt. xxviii. 20.

Christ, according to the commandment of the everlasting God, and the gospel which was made known to all nations for the obedience of faith *y*, was mighty, through God, to the pulling down of strong holds *z*; that the Lord wrought with it, and confirmed the word by signs following *a*, so that Satan fell as lightning from heaven *b*.

That though the gospel was preached in much contention *c*, yet it grew and prevailed mightily *d*, and multitudes turned to God from idols, to serve the living and true God, and to wait for his Son from heaven *e*.

Now came salvation and strength, and the kingdom of our God, and the power of his Christ *f*; and the exalted Redeemer rode forth with his bow, and with his crown, conquering and to conquer *g*; and nations were born at once *h*.

(21.) *For the preservation of Christianity in the world unto this day.*

We bless thee, that though the enemies of Israel have afflicted them from their youth up, have many a time afflicted them, yet they have not prevailed against them, though the ploughers have ploughed on their back, yet the righteous Lord has cut asunder the cords of the wicked *i*.

That Jesus Christ hath built his church upon a rock, which the gates of hell cannot prevail

y Rom. xvi. 25, 26. *z* 2 Cor. x. 4. *a* Mark xvi. 20. *b* Luke x. 18. *c* 1 Thess. ii. 2. *d* Acts xix. 20. *e* 1 Thess. i. 9. *f* Rev. xii. 10.—*g* vi. 2. *h* Isa. lxvi. 8. *i* Psalm cxxix. 1, 2, 3, 4.

against *k*, but his seed shall endure for ever, and his throne as the days of heaven *l*.

(22.) *For the martyrs and confessors, the lights of the church, and the good examples of those that are gone before us to heaven.*

We bless thee for all those who have been enabled to approve themselves to God, in much patience, in afflictions, in distresses *m*, who, when they have been brought before governors and king's for Christ's sake, it has turned to them for a testimony, and God has given them a mouth and wisdom which all their adversaries were not able to gainsay or resist *n*.

That those who for Christ's sake were killed all the day long, and accounted as sheep for the slaughter, yet in all these things were more than conquerors through him that loved us *o*.

That they overcame the accuser of the brethren by the blood of the Lamb, and by the word of their testimony, and by not loving their lives unto the death *p*.

We bless thee for the cloud of witnesses with which we are encompassed about *q*, for the footsteps of the flock *r*, for the elders that have obtained a good report *j*, and are now, through faith and patience, inheriting the promises *s*. Lord, give us to follow them, as they followed Christ *t*.

k Matt. xvi. 18. *l* Psalm lxxxix. 29. *m* 2 Cor. vi. 4. *n* Luke xxi. 12, 13, 15. o Rom. viii. 36, 37. *p* Rev. xii. 11. *q* Heb. xii. 1. *r* Cant. i. 8. *j* Heb. xi. 2.—*s* vi. 12. *t* 1 Cor. xi. 1.

(23.) *For the communion of saints, that spiritual communion which we have in faith and hope, and holy love, and in prayers and praises with all good Christians.*

We bless thee, that if we walk in the light, we have fellowship one with another *u*, even with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours *v*.

That we, being many, are one bread and one body *w*, and that though there are diversities of gifts and administrations, and operations, yet there is the same Spirit, the same Lord, and the same God, which worketh all in all *x*.

We thank thee, that all the children of God, which were scattered abroad *y*, are united in him, who is the head of the body, the church *z*: so that they are all our brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ *a*.

(24.) *For the prospect and hope of eternal life, when time and days shall be no more.*

We thank thee for the crown of life which the Lord hath promised to them that love him; the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us *b*.

That having here no continuing city *c*, we are encouraged to seek the better country; that is, the heavenly, the city that hath foundations, whose builder and maker is God *d*.

u 1 John i. 7. *v* 1 Cor. i. 1.—*w* x. 17.—*x* xii. 4, 5, 6. *y* John xi. 52. *z* Col. i. 18. *a* Rev. i. 9. *b* James i. 12. 1 Peter i. 4. *c* Heb. xiii. 14.—*d* xi. 10, 16.

That we are in hope of eternal life, which God, that cannot lie, hath promised *e*, and that all true believers, through grace, have eternal life abiding in them *f*.

2dly, *We must give God thanks for the spiritual mercies bestowed upon us in particular, especially if we are called with an effectual call, and have a good work of grace begun in us.*

(1.) *We must bless God for the strivings of his Spirit with us, and the admonitions and checks of our own consciences.*

We bless thee that thou hast not given us over to a reprobate mind *g*, that our consciences are not seared *h*, that thou hast not said concerning us, They are joined to idols, let them alone *i*, but that thy Spirit is yet striving with us *k*.

We thank thee for the work of the law written in our hearts, our own consciences also bearing witness, and our own thoughts between themselves accusing or excusing one another *l*.

(2.) *We must bless God if there be a saving change wrought in us by his blessed Spirit.*

And hath God by his grace translated us out of the kingdom of darkness into the kingdom of his dear Son *m?* Hath he called us into the fellowship of Jesus Christ *n*, and made us nigh by his blood, who by nature were afar off *o?* Not unto us, O Lord, not unto us, but unto thy name we give glory *p*.

We give thanks to God always for those to

e Titus i. 2. *f* 1 John v. 13. *g* Rom. i. 28. *h* 1 Tim. iv. 2. *i* Hosea iv. 17. *k* Gen. vi. 3. *l* Rom. ii. 15. *m* Col. i. 13. *n* 1 Cor. i. 9. *o* Eph. ii. 13. *p* Psalm cxv. 1.

whom the gospel is come, not in word only, but in power, and in the Holy Ghost, and in much assurance *q*.

Thou hast loved us with an everlasting love, and therefore with loving-kindness thou hast drawn us *r*, drawn us with the cords of a man, and the bands of love *j*.

When the strong man armed kept his palace in our hearts, and his goods were in peace, it was a stronger than he that came upon him, and took from him all his armour wherein he trusted, and divided the spoil *s*.

(3.) *We must give thanks for the remission of our sins, and the peace of our consciences.*

We bless thee for the redemption we have through Christ's blood, even the forgiveness of sins, according to the riches of thy grace, wherein thou hast abounded towards us *t*.

That thou hast forgiven all our iniquities, and healed all our diseases *u;* and hast, in love to our souls, delivered them from the pit of corruption: for thou hast cast all our sins behind thy back *v*.

When thou broughtest us into the wilderness, yet there thou spakest comfortably to us, and gavest us our vineyards from thence, and the valley of Achor for a door of hope *w*.

(4.) *For the powerful influences of the divine grace to sanctify and preserve us, to prevent our falling into sin, and to strengthen us in doing our duty.*

q 1 Thess. i. 2, 5. *r* Jer. xxxi. 3. *j* Hosea xi. 4. *s* Luke xi. 21, 22. *t* Eph. i. 7. *u* Psalm ciii. 3. *v* Isa. xxxviii. 17. *w* Hosea ii. 14, 15.

Thou hast not quenched the smoking flax, nor broke the bruised reed *x*, nor despised the day of small things *y;* but having obtained help of God, we continue hitherto *z*.

In the day when we cried, thou hast answered us, and strengthened us with strength in our souls *a*.

We have been continually with thee, thou hast holden us by thy right hand, when our feet were almost gone, and our steps had well nigh slipt *b*.

We have reason never to forget thy precepts, for by them thou hast quickened us; and unless thy law had been our delight, we should many a time have perished in our affliction; for thy statutes have been our songs in the house of our pilgrimage *c*.

Unless the Lord had been our help, our souls had almost dwelt in silence: But when we said, our foot slippeth, thy mercy, O Lord, held us up: And in the multitude of our thoughts within us, thy comforts have been the delight of our souls *d*.

(5.) *For the sweet communion with God in holy ordinances, and the communications of his favour.*

We have been abundantly satisfied with the fatness of thy house, and thou hast made us drink of the river of thy pleasures. For with thee is the fountain of life, in thy light shall we see light *e*.

Thou hast brought us to thy holy mountain,

x Matt. xii. 20. *y* Zech. iv. 10. *z* Acts xxvi. 22. *a* Psalm cxxxviii. 3. *b* lxxiii. 2, 3.—*c* cxix. 92, 93.—*d* xciv. 17, 18, 19.—*e* xxxvi. 8, 9.

and made us joyful in thy house of prayer *f*, and we have found it good for us to draw near to God *g*.

We have had reason to say, That a day in thy courts is better than a thousand; and that it is better to be door-keepers in the house of our God, than to dwell in the tents of wickedness; for the Lord God is a sun and shield, he will give grace and glory, and no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee *h*.

We have sat down under thy shadow with delight, and thy fruit hath been sweet unto our taste; thou hast brought us into the banqueting house, and thy banner over us has been love *i*.

(6.) *For gracious answers to our prayers.*

We have reason to love thee, O Lord, because thou hast heard the voice of our supplications; and because thou hast inclined thine ear unto us, we will therefore call upon thee as long as we live *k*.

Out of the depths have we called unto thee, O Lord *l*, and thou hast heard our vows, and given us the heritage of those that fear thy name *m*.

Nay, before we have called, thou hast answered; and while we have been yet speaking, thou hast heard *n*, and hast said, Here I am *o*, and hast been nigh unto us in all that which we call unto thee for *p*.

f Isa. lvi. 7. *g* Psalm lxxiii. 28.—*h* lxxxiv. 10, 11, 12. *i* Cant. ii. 3, 4. *k* Psalm cxvi. 1, 2.—*l* cxxx. 1.—*m* lxi. 5. *n* Isa. lxv. 24.—*o* lviii. 9. *p* Deut. iv. 7.

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Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, and cause thine ear to hear *q*.

Blessed be God, who hath not turned away our prayer, or his mercy from us *r;* for we have prayed, and have gone away, and our countenance has been no more sad *j*.

(7.) *For support under afflictions, and spiritual benefit and advantage by them.*

Thou hast comforted us in all our tribulation, hast considered our trouble *s*, and known our souls in adversity, and showed us thy marvellous kindness as in a strong city *t*.

When afflictions have abounded, consolations have much more abounded *u*.

Though no affliction for the present hath been joyous but grievous; nevertheless, afterwards it hath yielded the peaceable fruit of righteousness, and hath proved to be for our profit, that we might be partakers of thy holiness *v*.

We have had reason to say, that it was good for us we were afflicted, that we might learn thy commandments ; for before we were afflicted we went astray, but afterwards have kept thy word *w*.

It has been but for a season, and when there was need, that we were in heaviness through manifold temptations : And we beg that all the trials of our faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ; whom having not seen we love; in whom,

q Psalm x. 17.—*r* lxvi. 20. *j* 1 Sam. i. 18. *s* 2 Cor. i. 4. *t* Psalm cxxxi. 7, 21. *u* 2 Cor. i. 5. *v* Heb. xii. 10, 11. *w* Psalm cxix. 67, 71.

though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory; are longing to receive the end of our faith, even the salvation of our souls *x*.

(8.) *For the performance of God's promises.*

Thou hast dealt well with thy servants, O Lord, according to thy word *y*, and thou hast been ever mindful of thy covenant, the word which thou hast commanded to a thousand generations *z*.

There hath not failed one word of all the good promise, which thou hast promised to David thy servant, and Israel thy people *a*.

And now what shall we render unto the Lord for all his benefits towards us? Let our souls return to him, and repose in him as their rest, because he hath dealt bountifully with us; we will take the cup of salvation, and call upon the name of the Lord *b:* For the Lord is good, and his mercy is everlasting, and his truth endureth to all generations *c*.

We will bless the Lord at all times, yea, his praise shall continually be in our mouths *d;* we will sing unto the Lord as long as we live *e;* and we hope to be shortly with those blessed ones who dwell in his house above, and are still praising him, and who rest not day nor night from saying, Holy, holy, holy, Lord God Almighty *f*.

x 1 Peter i. 6, 7, 8, 9. *y* Psalm cxix. 65.—*z* cv. 8. *a* 1 Kings viii. 56, 66. *b* Psalm cxvi. 7, 12, 13. *c* Psalm c. 5.—*d* xxxiv. 1.—*e* civ. 33. *f* Rev. iv. 8.

CHAP. V.

Of the fifth Part of Prayer, *which is, Intercession, or Address and Supplication to* God *for others.*

Our Lord Jesus hath taught us to pray, not only with, but for others. And the apostle hath appointed us to make supplication for all saints: and many of his prayers, in his epistles, are for his friends. And we must not think, that when we are in this part of prayer, we may let fall our fervency, and be more indifferent, because we ourselves are not immediately concerned in it, but rather let a holy fire of love, both to God and man, here make our devotions yet more warm and lively *g*.

1. *We must pray for the whole world of mankind, the lost world* h: *and thus we must honour all men, and according to our capacity do good to all men* i.

We pray, as we are taught, for all men, believing that this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth, and of Jesus Christ, who gave himself a ransom for all *k*.

O look with compassion upon the world that lies in wickedness *l*, and let the prince of this world be cast out *m*, that has blinded their minds *n*.

g Eph. vi. 18. *h* 1 Peter ii. 17. *i* Gal. vi. 10. *k* 1 Tim. ii. 3, 4. *l* 1 John v. 19. *m* John xii. 31. *n* 2 Cor. iv. 4.

O let thy way be known upon earth, that barbarous nations may be civilized *o*, and those that live without God in the world may be brought to the service of the living God *p*: and thus let thy saving health be known unto all nations. Let the people praise thee, O God; yea, let all the people praise thee: O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth *q*.

O let thy salvation and thy righteousness be openly shown in the sight of the heathen, and let all the ends of the earth see the salvation of our God *r*.

O give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession *j*: For thou hast said, it is a light thing for him to raise up the tribes of Jacob, and to restore the preserved of Israel, but thou wilt give him for a light to the Gentiles *s*.

Let all the kingdoms of this world become the kingdoms of the Lord and of his Christ *t*.

2. For the propagating of the gospel in foreign parts, and the enlargement of the church by the bringing in of many to it.

O let the gospel be preached unto every creature *u*; for how shall men believe in him of whom they have not heard? and how shall they hear without preachers? and how shall they preach

o Psalm lxvii. 2. *p* Eph. ii. 12. *q* Psalm lxvii. 3, 4.—*r* xcviii. 2, 3.—*j* ii. 8. *s* Isa. xlix. 6. *t* Rev. xi. 15. *u* Mark xvi. 16.

except they be sent *v?* and who shall send forth labourers but the Lord of the harvest *w*.

Let the people which sit in darkness see a great light, and to them which sit in the region and shadow of death, let light spring up *x*.

Add unto thy church daily such as shall be saved *y;* enlarge the place of its tents, lengthen its cords, and strengthen its stakes *z*.

Bring thy seed from the east, and gather them from the west; say to the north, Give up; and to the south, Keep not back: Bring thy sons from far, and thy daughters from the ends of the earth *a*. Let them come with acceptance to thy altar, and glorify the house of thy glory; let them fly as a cloud, and as the doves to their windows *b*.

In every place let incense be offered to thy name, and pure offerings: And from the rising of the sun to the going down of the same, let thy name be great among the Gentiles *c;* and let the offering up of the Gentiles be acceptable, being sanctified by the Holy Ghost *d*.

O let the earth be full of the knowledge of the Lord, as the waters cover the sea *e*.

3. *For the conversion of the Jews.*

Let the branches which are broken off not abide still in unbelief, but be grafted in again into their own olive tree. And though blindness hath in part happened to Israel, yet let the ful-

v Rom. x. 14, 15. *w* Mat. ix. 38.—*x* iv. 16. *y* Acts ii. 47. *z* Isa. liv. 2.—*a* xliii. 5, 6.—*b* lx. 7, 8. *c* Mal. i. 11. *d* Rom. xv. 16. *e* Isa. xi. 9.

ness of the Gentiles come in, and let all Israel be saved *f*.

Let them be made to look unto him whom they have pierced *g*; and that they may turn to the Lord, let the vail which is upon their hearts be taken away *h*.

4. *For the Eastern churches, that are groaning under the yoke of Mahometan tyranny.*

Let the churches of Asia, that were golden candlesticks *i*, which the Lord Jesus delighted to walk in the midst of, be again made so *k*.

Restore unto them their liberties as at first, and their privileges as at the beginning; purely purge away their dross, and take away all their tin *l*, and turn again their captivity as streams in the south *m*.

5. *For the churches in the Plantations.*

Be thou the confidence of all the ends of the earth, and of those that are far beyond the sea *n*: And let them have the blessing which came upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren, and to the utmost bound of the everlasting hills *o*.

Create peace to those that are afar off, as well as to those that are nigh *p*.

And let those that suck of the abundance of the seas, and of the treasures hid in the sand, call the people to the mountain, that they may offer sacrifices of righteousness *q*.

f Rom. xi. 23, 24, 25, 26. *g* Zech. xii. 10. *h* 2 Cor. iii. 16. *i* Rev. i. 11, 12.—*k* ii. 1. *l* Isa. i. 25, 26. *m* Psalm cxxvi. 4.—*n* lxv. 5. *o* Gen. xlix. 26. *p* Isa. lvii. 19. *q* Deut. xxxiii. 1.

6. *For the universal church, wherever dispersed, and for all the interests of it.*

Our hearts' desire and prayer to God for the gospel Israel is, that it may be saved *r*.

Do good in thy good pleasure unto Zion, build the walls of Jerusalem *j*. Peace be within her walls, and prosperity within her palaces: for our brethren and companions' sake, we will now say, Peace be within her *s*.

O that we may see the good of the gospel Jerusalem all the days of our life, and peace upon Israel *t*. And that thus we may have reason to answer the messengers of the nations, That the Lord had founded Zion, and the poor of his people shall trust to that *u*.

Save thy people, O Lord, and bless thine inheritance: Feed them also, and lift them up for ever *v*. Give strength unto thy people, and bless them with peace *w*; with thy favour do thou compass them as with a shield *x*.

Grace be with all them that love the Lord Jesus Christ in sincerity *y*; for thou knowest them that are thine: And give to all that name the name of Christ, to depart from iniquity *z*.

We pray for all that believe in Christ, that they all may be one *a*: And since there is one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, and one God and Father of all *b*, give to all Christians to be of one heart, and one way *c*.

r Rom. x. 1. *j* Psalm li. 18.—*s* cxxii. 7, 8.—*t* cxxvii. 5, 6. *u* Isa. xiv. 32. *v* Psalm xxviii. 9.—*w* xxix. 11.—*x* v. 12. *y* Eph. vi. 24. *z* 2 Tim. ii. 19. *a* John xvii. 20, 21. *b* Eph. iv. 4, 5, 6. *c* Jer. xxxii. 39.

Let the word of the Lord, in all places, have free course, and let it be glorified *d*.

7. *For the conviction and conversion of atheists, deists, and infidels, and of all that are out of the way of truth, and of profane scoffers, and those that disgrace Christianity by their vicious and immoral lives.*

O teach transgressors thy ways, and let sinners be converted unto thee *e*.

O give them repentance to the acknowledging of the truth, the truth as it is in Jesus *f*, the truth which is according to godliness *g*, that they may recover themselves out of the snare of the devil *h*.

Let those, that are as sheep going astray, return to Jesus Christ the Shepherd and Bishop of our souls *i*.

Show those fools their folly and misery, that have said in their hearts there is no God, and that are corrupt, and have done abominable works *k*.

Lord, maintain the honour of the scripture, the law and the testimony, and convince those who speak not according to that word, that it is because there is no light in them *l*: magnify that word above all thy name *m*; magnify the law, magnify the gospel, and make both honourable *n*.

Let those that will not be won by the word, be won by the conversation of Christians *o*; which we beg may be such in every thing, that they who believe not may be convinced of all, and

d 2 Thess. iii. 1. *e* Psalm li. 13. *f* Eph. iv. 21. *g* Tit. i. 1. *h* 2 Tim. ii. 25, 26. *i* 1 Peter ii. 25. *k* Psalm xiv. 1. *l* Isa. viii. 2. *m* Psalm cxxxviii. 2. *n* Isa. xlii. 21. *o* 1 Pet. iii. 1.

judged of all, may be brought to worship God, and to report that God is with them of a truth *p*.

8. *For the amending of every thing that is amiss in the church, the reviving of primitive Christianity and the power of godliness, and in order thereunto, the pouring out of the Spirit.*

Lord, let thy Spirit be poured out upon thy churches from on high; and then the wilderness shall become a fruitful field *q*, then judgment shall return unto righteousness, and all the upright in heart shall follow it *r*.

Let what is wanting be set in order *j*, and let every plant, that is not of our heavenly Father's planting, be plucked up *s*.

Let the Lord whom we seek come to his temple like a refiner's fire and fuller's soap, and let him purify the sons of Levi and all the seed of Israel, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, pleasant to the Lord, as in the days of old, as in former years *t*.

Let pure religion, and undefiled before God and the Father, flourish and prevail every where *u*, that kingdom of God among men, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost *v*. O revive this work in the midst of the years, in the midst of the years make known *w*, and let our times be times of reformation *x*.

9. *For the breaking of the power of all the*

p 1 Cor. xiv. 24, 25. *q* Isa. xxxii. 15. *r* Psalm xciv. 15. *j* Tit. i. 5. *s* Mat. xv. 13. *t* Mal. iii. 3, 4. *u* James i. 27. *v* Rom. xiv. 17. *w* Hab. iii. 2. *x* Heb. ix. 10.

enemies of the church, and the defeating of all their designs against her.

Let all that set themselves, and take counsel together against the Lord, and against his Anointed, that would break their bands asunder, and cast away their cords from them, imagine a vain thing. Let him that sits in heaven laugh at them, and have them in derision; speak unto them in thy wrath, and vex them in thy sore displeasure *y*. Give them, O Lord: what wilt thou give them? Give them a miscarrying womb and dry breasts *z*.

O our God, make them like a wheel, and as stubble before the wind: Fill their faces with shame, that they may seek thy name, O Lord; and that men may know that thou, whose name is JEHOVAH, art the most high over all the earth *a*.

Put them in fear, O Lord, that the nations may know themselves to be but men *b*, and wherein the proud enemies of thy church deal proudly, make it to appear that thou art above them *c*.

Let them be confounded and turned back that hate Zion, and be as the grass upon the housetops, which withereth before it grow up *d*.

Let no weapon formed against thy church prosper, and let every tongue that riseth against it in judgment be condemned *e*.

Make Jerusalem a burdensome stone for all people, and let all that burden themselves with

y Psalm ii. 1, 2, 3, 4, 5. *z* Hosea ix. 14. *a* Psalm lxxxiii. 13, 16, 18.—*b* ix. 20. *c* Exod. xviii. 11. *d* Psalm cxxix. 5, 6. *e* Isa. liv. 17.

it be cut in pieces, though all the people of the earth should be gathered together against it *f*; so let all thy enemies perish, O Lord, but let them that love thee be as the sun when he goes forth in his strength *g*.

Lord, let the man of sin be consumed with the Spirit of thy mouth, and destroyed with the brightness of thy coming. And let those be undeceived that have been long under the power of strong delusions to believe a lie, and let them receive the truth in the love of it *h*.

Let Babylon fall, and sink like a millstone into the sea *i*; and let the kings of the earth, that have given their power and honour to the beast *k*, be wrought upon at length to bring it into the New Jerusalem *l*.

10. *For the relief of suffering churches, and the support, comfort, and deliverance of all that are persecuted for righteousness' sake.*

We desire in our prayers to remember them that are in bonds for the testimony of Jesus, as bound with them, and them which suffer adversity, as being ourselves also in the body *m*. O send from above, and deliver them from those that hate them, and bring them forth into a large place *n*.

O let not the rod of the wicked rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity *o*.

f Zech. xii. 3. *g* Judges v. 31. *h* 2 Thess. ii. 2, 3, 8, 10, 11. *i* Rev. xviii. 2, 21.—*k* xvii. 17.—*l* xxi. 24. *m* Heb. xiii. 3. *n* Psalm xviii. 16, 17, 19.—*o* cxxv. 3.

Intercession for others.

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, as in the generations of old, and make the depths of the sea a way for the ransomed of the Lord to pass over *p*.

For the oppression of the poor, and the sighing of the needy, now do thou arise, O Lord, and set them in safety from them that puff at them *q*.

O strengthen the patience and faith of thy suffering saints *r*, that they may hope and quietly wait for the salvation of the Lord *j*.

O let the year of thy redeemed come *s*, and the year of recompences for the controversy of Zion *t*.

O that the salvation of Israel were come out of Zion: and when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad *u*.

O let not the oppressed return ashamed, but let the poor and needy praise thy name *v*.

Lord, arise and have mercy upon Zion, and let the time to favour her, yea, the set time come; yea, let the Lord build up Zion, and appear in his glory. Lord, regard the prayer of the destitute, and do not despise their prayer *w*.

O Lord God, cease, we beseech thee; by whom shall Jacob arise, for he is small *x*? O cause thy face to shine upon that part of the sanctuary that is desolate, for the Lord's sake *y*.

Let the sorrowful sighing of thy prisoners

p Isa. li. 9, 10. *q* Psalm xii. 5. *r* Rev. xiii. 10. *j* Lam. iii. 26. *s* Isa. lxiii. 4.—*t* xxxiv. 8. *u* Psalm xiv. 7.—*v* lxxiv. 21.—*w* cii. 13, 16, 17. *x* Amos vii. 5. *y* Dan. ix. 17.

come before thee; and according to the greatness of thy power, preserve thou those that for thy Name's sake are appointed to die *z*.

Let those, whose teachers are removed into corners, again see their teachers, though they have the bread of adversity, and the water of affliction *a*.

11. *For the nations of Europe, and the countries about us.*

Thou, Lord, art the Governor among the nations *b*: Who shall not fear thee, O King of nations *c*! Thou sittest in the throne judging right, judge the world therefore in righteousness, and minister judgment to the people in uprightness *d*.

Lord, hasten the time when thou wilt make wars to cease to the ends of the earth *e*; when nation shall no more lift up sword against nation, nor kingdom against kingdom, but swords shall be beaten into plough-shares, and spears into pruning hooks, and they shall not learn war any more *f*.

Make kings nursing fathers, and their queens nursing mothers, to the Israel of God *g*.

And in the days of these kings let the God of heaven set up a kingdom which shall never be destroyed, even the kingdom of the Redeemer *h*. And whatever counsels there are in men's hearts, Lord, let thy counsel stand *i*, and do thou fulfil the thoughts of thy heart unto all generations *k*.

z Psalm lxxix. 11. *a* Isa. xxx. 20. *b* Psalm xxii. 28. *c* Jer. x. 7. *d* Psalm ix. 4, 8.—*e* xlvi. 9. *f* Isa. ii. 4. *g* Isa. xlix. 23. *h* Dan. ii. 44. *i* Prov. xix. 21. *k* Ps. xxxiii. 11.

12. *For our own land and nation, the happy islands of Great Britain and Ireland, which we ought in a special manner to seek the welfare of, that in the peace thereof we may have peace.*

1. *We must be thankful to God for his mercies to our land.*

We bless thee that thou hast planted us in a very fruitful hill *l*, and hast not made the wilderness our habitation, or the barren land our dwelling *m*, but our land yields her increase *n*.

Lord, thou hast dealt favourably with our land *o*; we have heard with our ears, and our fathers have told us what work thou didst for us in their days, and in the times of old *p*; and as we have heard, so have we seen; for we have thought of thy loving-kindness, O God, in the midst of thy temple *q*.

Thou hast given us a pleasant land *r*; it is Immanuel's land *j*, it is a valley of vision *s*; thou hast set up thy tabernacle among us, and thy sanctuary is in the midst of us *t*.

We dwell safely under our own vines and fig-trees *u*, and there is peace to him that goeth out and to him that cometh in *v*.

And because the Lord loved our people, therefore he hath set a good government over us, to do judgment and justice *w*; to be a terror to evil-doers, and a protection and praise to them that do well *x*.

l Isa. v. 1. *m* Job xxxix. 6. *n* Psalm lxxxv. 12.—*o* lxxxv. 1.—*p* xliv. 1. *q* xlviii. 8, 9. *r* Jer. iii. 19. *j* Isa. viii. 8.—*s* xxii. 1. *t* Ezek. xxxvii. 26, 27. *u* 1 Kings iv. 25. *v* 2 Chron. xv. 5. *w* 1 Kings x. 9. *x* Rom. xiii. 3.

2. *We must be humbled before God for our national sins and provocations.*

But we are a sinful people, a people laden with iniquity, a seed of evil doers *y*: And much reason we have to sigh and cry for the abominations that are committed among us *z*.

Iniquity abounds among us, and the love of many is waxed cold *a*.

We have not been forsaken nor forgotten of our God, though our land be full of sin against the Holy One of Israel *b*.

3. *We must pray earnestly for national mercies.*

1. *For the favour of God to us, and the tokens of his presence among us, as that in which the happiness of our nation is bound up.*

O the hope of Israel, the Saviour thereof in time of trouble: Be not thou a stranger in our land, or a wayfaring man that turns aside to tarry but for a night; but be thou always in the midst of us. We are called by thy name, O leave us not. Though our iniquities testify against us, yet do thou it for thy name's sake; though our backslidings are many, and we have sinned against thee *c*.

Turn us to thee, O Lord God of hosts, and then cause thy face to shine, and we shall be saved. O stir up thy strength, and come and save us *d*.

Show us thy mercy, O Lord, and grant us thy salvation; yea, let thy salvation be nigh them that

y Isa. i. 4. *z* Ezek. ix. 4. *a* Matt. xxiv. 12. *b* Jer. li. 5. *c* Jer. xiv. 7, 8, 9. *d* Psalm lxxx. 2, 3.

fear thee, that glory may dwell in our land. Let mercy and truth meet together, righteousness and peace kiss each other. Let truth spring out of the earth, and righteousness look down from heaven: yea, let the Lord give that which is good: let righteousness go before him, and set us in the way of his steps *e*.

2. *For the continuance of the gospel among us, and the means of grace, and a national profession of Christ's holy religion.*

O let the throne of Christ endure for ever among us *f*, even the place of thy sanctuary, that glorious high throne from the beginning *g*.

Let our candlestick never be removed out of his place, though we have deserved it should, because we have left our first love *h*. Never do to us as thou didst to thy place which was in Shiloh, where thou didst set thy name at first *i*.

Let us never know what a famine of the word means; nor ever be put to wander from sea to sea, and from the river to the ends of the earth, to seek the word of God *k*.

Let wisdom and knowledge be the stability of our times, and strength of salvation, and let the fear of the Lord be our treasure *l*: Let the righteous flourish among us, and let there be those that shall fear thee in our land, as long as the sun and moon endure, throughout all generations, that there may be abundance of peace *m*,

e Psalm lxxxv. 7, 9, 10, 11, 12, 13. *f* xlv. 6. *g* Jer. xvii. 12. *h* Rev. ii. 4, 5. *i* Jer. vii. 12, 14. *k* Amos viii. 11, 12. *l* Isa. xxxiii. 6. *m* Psalm lxxii. 5, 7.

and that the children which shall be created may praise the Lord *n*.

3. *For the continuance of our outward peace and tranquillity, our liberty and plenty; for the prosperity of our trade, and a blessing upon the fruits of the earth.*

Let God himself be a wall of fire round about us, and the glory in the midst of us *o*; yea, let his gospel be our glory, and upon all that glory let there be a defence: and create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night *p*.

Peace be within our borders, and prosperity within our palaces, the prosperity both of merchandise and husbandry *q*, that Zebulun may rejoice in his going out, and Issachar in his tents *r*.

Appoint salvation to us for walls and bulwarks; and in order to that, let the gates be opened, that the righteous nation, which keepeth the truth, may enter in *j*.

Make our officers peace, and our exactors righteousness; let violence never be heard in our gates, wasting or destruction in our borders, and let our walls be called salvation, and our gates praise *s*. Never let our land be termed forsaken and desolate, and let the Lord delight in us, and let our land be married to him *t*.

Let our peace be as a river, and in order to

n Psalm cii. 18. *o* Zech. ii. 5. *p* Isa. iv. 5. *q* Psalm cxxii. 7. *r* Deut. xxxiii. 18. *j* Isa. xxvi. 1, 2.—*s* lx. 17, 18. *t* Isa. lxii. 4.

that, our righteousness as the waves of the sea *u*. Let that righteousness abound among us which exalteth a nation, and deliver us from sin, which is a reproach to any people *v*.

Never make our heavens as brass, and our earth as iron *w*, nor take away thy corn in the season thereof, and thy wine in the season thereof *x*; but give us rain moderately *y*, the former and the latter rain in due season, and reserve unto us the appointed weeks of the harvest, giving us fair weather also in its season *z*. Let our land yield her increase, and the trees their fruit, that we may eat bread and be full, and dwell in our land safely *a*.

Abundantly bless our provision, and satisfy our poor with bread *b*, that they which have gathered it may eat and praise the Lord *c*. Blow not thou upon it, for then, when we look for much, it will come to little *d*; but bless our blessings, that all nations may call us blessed, and a delightsome land *e*.

4. *For the success of all endeavours for the reformation of manners, suppression of vice and profaneness, and the support of religion and virtue, and the bringing of them into reputation.*

O let the wickedness of the wicked come to an end, but establish thou the just, O thou righteous God, that triest the hearts and reins *f*. Spirit many to rise up for thee against the evil-doers,

u Isa. xlviii. 18. *v* Prov. xiv. 34. *w* Deut. xxviii. 23. *x* Hosea ii. 9. *y* Joel ii. 23. *z* Jer. v. 24. *a* Lev. xxvi. 4, 5. *b* Psalm cxxxii. 15. *c* Isa. lxii. 9. *d* Hag. i. 9. *e* Mal. iii. 10, 12. *f* Psalm vii. 9.

and to stand up for thee against the workers of iniquity *g*.

Let the Redeemer come to Zion, and turn away ungodliness from Jacob *h;* and let the filth of Jerusalem be purged from the midst thereof, by the spirit of judgment and the spirit of burning *i*.

Let all iniquity stop her mouth *k*, and let the infection of that plague be stayed, by executing judgment *l*.

Let those that are striving against sin never be weary or faint in their minds *m*.

Cause the unclean spirit to pass out of the land *n*, and turn to the people a pure language, that they may call on the name of the Lord *o*.

Make us high above all nations in praise, and in name, and in honour, by making us a holy people unto the Lord our God *p*.

5. *For the healing of our unhappy divisions, and the making up our breaches.*

For the divisions that are among us, there are great searchings of heart *q;* for there are three against two, and two against three in a house *r*. But is the breach wide as the sea, which cannot be healed *j?* Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of our people recovered *s*. Lord, heal the breaches of our land, for because of them it shaketh *t*.

g Psalm xciv. 16. *h* Rom. xi. 26. *i* Isa. iv. 4. *k* Psalm cvii. 42—*l* cvi. 30. *n* Heb. xii. 3, 4. *u* Zech. xiii, 2. *o* Zeph. iii. 9. *p* Deut. xxvi. 19. *q* Judges v. 16. *r* Luke iii. 52. *j* Lam. ii. 13. *s* Jer. viii. 22. *t* Psalm lx. 2.

Intercession for Others.

We beg, in the name of the Lord Jesus Christ, that there may be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment *u*.

Now the God of patience and consolation grant us to be like minded one towards another, according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ *v*, and promote the common salvation *w*.

Lord, keep us from judging one another, and despising one another, and give us to follow after the things which make for peace, and things wherewith one may edify another *x*; that living in love and peace, the God of love and peace may be with us *y*.

Let nothing be done through strife or vain glory, but every thing in lowliness of mind *z*; and grant that our moderation may be known unto all men, because the Lord is at hand *a*.

6. *For victory and success against our enemies abroad that seek our ruin.*

Rise, Lord, and let thine enemies be scattered, and let those that hate thee fly before thee; but return, O Lord, to the many thousands of thine Israel *b*.

Give us help from trouble, for vain is the help of man; through God let our forces do valiantly; yea, let God himself tread down our ene-

u 1 Cor. i. 10. *v* Rom. xv. 5, 6. *w* Jude 2. *x* Rom. xiv. 3, 19. *y* 2 Cor. xiii. 11. *z* Phil. ii. 3.——*a* iv. 5. *b* Num. x. 35, 36.

mies *c*, and give them as dust to our sword, and as driven stubble to our bow *d*.

Let us be a people saved by the Lord, as the shield of our help, and the sword of our excellency *e;* and make our enemies sensible that the Lord fighteth for us against them *f*.

Those who jeopard their lives for us in the high places of the field *g*, teach their hands to war and their fingers to fight: give them the shield of thy salvation; and let thy right hand hold them up *h*, and cover their heads in the day of battle *i*.

7. *For all orders and degrees of men among us, and all we stand in any relation to.*

(1.) *For our sovereign lord and king, that God may protect his person, preserve his health, and continue his life and government long for a public blessing.*

Give the king thy judgments, O God, and thy righteousness, that he may judge the poor of the people, may save the children of the needy, and may break in pieces the oppressor *k*.

Let his throne be established with righteousness, and upheld with mercy *l*. Give him long life and length of days for ever and ever, and let his glory be great in thy salvation, and make him exceeding glad with thy countenance: Through the tender mercy of the most High let him not be moved *m*.

Clothe his enemies with shame, but upon him-

c Psalm lx. 11, 12. *d* Isa. xli. 2. *e* Deut. xxxiii. 29. *f* Exod. xiv. 25. *g* Judges v. 18. *h* Psalm xviii. 34, 35.—*i* cxl. 7.—*k* lxxii. 1, 4. *l* Prov. xvi. 12. *m* Psal. xxi. 4, 5, 6, 7.

self let the crown flourish *o*, and continue him long, very long, a nursing father to thine Israel *p*.

(2.) *For the succession in the Protestant line, that a blessing may attend it, that the entail of the crown may prove a successful expedient for the establishing of peace and truth in our days, securing of them to posterity, and the extinguishing the hopes of our popish adversaries, and all their aiders and abetters.*

Lord, preserve to us the lamp which thou hast ordained for thine anointed *q*, that the generation to come may know thee, even the children which shall be born, that they may set their hope in God, and keep his commandments *r*.

Let the Protestant succession abide before God for ever. O prepare mercy and truth which may preserve it, so will we sing praise unto thy name for ever *j*. Thus let the Lord save Zion, and build the cities of Judah, and the seed of thy servants shall inherit it, and they that love thy name shall dwell therein *s*.

Let their design, who would make a captain to return into Egypt *t*, be again defeated; and let not the deadly wound that hath been given to the beast be healed any more *u*.

Let our eyes see Jerusalem, the city of our solemnities, a quiet habitation, a tabernacle that shall not be taken down: Let none of the stakes thereof be removed, nor any of the cords thereof be broken, but let the glorious Lord be to us

o Psalm cxxxii. 18. *p* Isa. xlix. 23. *q* Psalm cxxxii. 17. *r* lxxviii. 6, 7.—*j* lxi. 7, 8.—*s* lxix. 35, 36. *t* Num. xiv. 4. *u* Rev. xiii. 12.

a place of broad waters and streams; for the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us *v*.

(3.) *For the privy counsellors, the ministers of state, the members of Parliament, the ambassadors and envoys abroad, and all that are employed in the conduct of public affairs.*

Counsel our counsellors, and teach our senators wisdom *w*: O give them a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord, to make them of quick understanding in the fear of the Lord *x*.

O remove not the speech of the trusty, nor take away the understanding of the aged *y*, nor ever let the things that belong to the nation's peace be hid from the eyes of those that are entrusted with the nation's counsels *z*.

Make it to appear that thou standest in the congregation of the mighty, and judgest among the gods *a*, and that when the princes of the people are gathered together, even the people of the God of Abraham, the God of Abraham himself is among them: And let the shields of the earth belong unto the Lord, that he may be greatly exalted *b*.

Let those that be of us build the old waste places, and raise up the foundation of many generations, that they may be called the repairers of the breaches, and restorers of paths to dwell in *c*.

v Isa. xxxiii. 20, 21, 22. *w* Psalm cv. 22. *x* Isa. xi. 2, 3. *y* Job xii. 20. *z* Luke xix. 42. *a* Psalm lxxxii. 1.—*b* xlvii. 9. *c* Isa. lviii. 12.

(4.) *For the magistrates, the judges, and justices of peace in the several counties and corporations.*

Make those that rule over us just, ruling in the fear of God *d;* and let those that judge remember that they judge not for man, but for the Lord, who is with them in the judgment, that therefore the fear of the Lord may be upon them *e.*

Make them able men, and men of truth, fearing God and hating covetousness *f;* that judgment may run down like a river, and righteousness as a mighty stream *g.*

Enable our magistrates to defend the poor and fatherless; to do justice for the afflicted and needy, to deliver the poor and needy, and to rid them out of the hand of the wicked *h,* and let rulers never be a terror to good works, but to the evil *k.*

(5.) *For all the ministers of God's holy word and sacraments, the masters of assemblies.*

Teach thy ministers how they ought to behave themselves in the house of God, which is the church of the living God *l,* that they may not preach themselves, but Christ Jesus the Lord *m,* and may study to show themselves approved to God, workmen that need not to be ashamed, rightly dividing the word of truth *n.*

Make them mighty in the scriptures *o,* that

d 2 Sam. xxiii. 3. *e* 2 Chron. xix. 6, 7. *f* Exod. xviii. 21. *g* Amos v. 24. *h* Psalm lxxxii. 3, 4. *k* Rom. xiii. 3. 1 Pet. ii. 14. *l* 1 Tim. iii. 15. *m* 2 Cor. iv. 5. *n* 2 Tim. ii. 15. *o* Acts xviii. 24.

from thence they may be thoroughly furnished for every good work *p*, in doctrine showing uncorruptness, gravity, and sincerity, and sound speech, which cannot be condemned *q*.

Enable them to give attendance to reading, to exhortation, to doctrine, to meditate upon these things; to give themselves to prayer, and to the ministry of the word *r*; to give themselves wholly to them, and to continue in them, that they may both save themselves and those that hear them *j*.

Let utterance be given to them, that they may open their mouths boldly, to make known the mystery of the gospel, that thereof they may speak as they ought to speak *s*, as able ministers of the New Testament, not of the letter but of the Spirit *t*, and let them obtain mercy of the Lord to be faithful *u*.

Let the arms of their hands be made strong by the hands of the mighty God of Jacob *v*; and let them be full of power by the Spirit of the Lord of hosts *w*, to show thy people their transgressions, and the house of Jacob their sins *x*.

Make them sound in the faith *y*, and enable them always to speak the things which become sound doctrine *z*, with meekness instructing those that oppose themselves; and let not the servants of the Lord strive, but be gentle to all men, apt to teach *a*.

p 2 Tim. iii. 17. *q* Titus ii. 7, 8. *r* 1 Tim. iv. 13, 15, 16. *j* Acts vi. 4. *s* Eph. vi. 19, 20. *t* 2 Cor. iii. 6. *u* 1 Cor. vii. 25. *v* Gen. xlix. 24. *w* Micah iii. 8. *x* Isa. lviii. 1. *y* Tit. i. 13.—*z* ii. 1. *a* 2 Tim. ii. 24, 25.

Make them good examples to the believers, in word, in conversion, in charity, in spirit, in faith, in purity *b;* and let them be clean that bear the vessels of the Lord *c;* and let holiness to the Lord be written upon their foreheads *d.*

Lord, grant that they may not labour in vain, or spend their strength for nought and in vain *e;* but let the hand of the Lord be with them, that many may believe, and turn to the Lord *f.*

(6.) *For all the universities, schools, and nurseries of learning.*

Let the schools of the prophets be replenished with every good gift, and every perfect gift from above, from the Father of lights *g.*

Cast salt into those fountains, and heal the waters thereof *h,* that from thence may issue streams, which shall make glad the city of our God, the holy place of the tabernacles of the most High *i.*

(7.) *For the common people of the land.*

Give grace to all the subjects of this land, that they may, under the government God hath set over us, live quiet and peaceable lives, in all godliness and honesty, dwelling together in unity, that the Lord may command a blessing upon us, even life for evermore *k.*

Let all, of every denomination, that fear God, and work righteousness, be accepted of him *l;* yea, let such as love thy salvation say continually,

b 1 Tim. iv. 12. *c* Isa. lii. 11. *d* Exod. xxviii. 36. *e* Isa. xlix. 4. *f* Acts xi. 21. *g* James i. 17. *h* 2 Kings ii. 21. *i* Psalm xlvi. 4. *k* 1 Tim. ii. 2. Psalm cxxxiii. 1, 3. *l* Acts x. 35.

The Lord be magnified, that hath pleasure in the prosperity of his servants *m*.

(8.) *For the several ages and conditions of men as they stand in need of mercy and grace.*

1. *For those that are young, and setting out in the world.*

Lord, give to those that are young to remember their Creator in the days of their youth, that thereby they may be kept from the vanity which childhood and youth are subject to, and may be restrained from walking in the way of their heart, and in the sight of their eyes, by considering, that for all these things God will bring them into judgment *n*.

Lord, make young people sober-minded *o*, and let the word of God abide in them, that they may be strong, and may overcome the wicked one *p*.

From the womb of the morning let Christ have the dew of thy youth *q*, and let him be formed in the hearts of those that are young *r*.

Keep those that are setting out in the world from the corruption that is in the world through lust *j*, and give to those that have been well educated to hold fast the form of sound words, and to continue in the things which they have learned *s*.

2. *For those that are old, and are of long standing in profession.*

There are some that are old disciples of Jesus

m Psalm xxxv. 27. *n* Eccl. xii. 1. xi. 9, 10. *o* Tit. ii. 6. *p* 1 John ii. 14. *q* Psalm cx. 3. *r* Gal. iv. 19. *j* 2 Pet. i. 4. *s* 2 Tim. i. 13. iii. 1.

Christ *t;* Lord, give them still to bring forth fruit in old age, to show that the Lord is upright; that he is their Rock, and there is no unrighteousness in him *u.* Now the evil days are come, and the years of which they say there is no pleasure in them *v*, let thy comforts delight their souls *w.*

Even to their old age be thou he, and to hoary hairs do thou carry them thou hast made: we beseech thee, bear; yea, do thou carry and deliver them *x.*

Those whom thou hast taught from their youth up, and have hitherto declared all thy wondrous works, now also, when they are old and grey-headed, leave them not, cast them not off in their old age, fail them not when their strength fails *y.*

Let every hoary head be a crown of glory to those that have it, being found in the way of righteousness *z*, and give them to know whom they have believed *a.*

3. *For those that are rich and prosperous in the world, some of whom perhaps need prayers as much as those that request them.*

Keep, Lord, those that are rich in the world from being high-minded, and trusting in uncertain riches. Give them to trust in thee the living God, who giveth us richly all things to enjoy: That they may do good, and be rich in good

t Acts xxi. 16. *u* Psalm xcii. 14, 15. *v* Eccl. xii. 1. *w* Psalm xciv. 19. *x* Isa. xlvi. 4. *y* Psalm lxxi. 9. 17, 18. *z* Prov. xvi. 31. *a* 2 Tim. i. 12.

works, ready to distribute, willing to communicate, that they may lay up in store for themselves a good security for the time to come *b*.

Though it is hard for those that are rich to enter the kingdom of heaven, yet with thee this is possible *c*.

4. *For those that are poor and in affliction, for such we have always with us.*

Lord, make those that are poor in the world rich in faith, and heirs of the kingdom *d*, and give to them to receive the gospel *e*.

O that the poor of the flock may wait upon thee, and may know the word of the Lord *f*.

Many are the troubles of the righteous, good Lord deliver them out of them all *g*; and though no affliction for the present seems to be joyous, but grievous, nevertheless afterwards let it yield the peaceable fruit of righteousness to them that are exercised thereby *h*.

5. *For our enemies and those that hate us.*

Lord, give us to love our enemies, to bless them that curse us, and to pray for them that despitefully use and persecute us *i*.

Father, forgive them, for they know not what they do *k*; and lay not their malice against us to their charge *l*, and work in us a disposition to forbear and forgive in love *m*, as thou requirest we should when we pray *n*.

b 1 Tim. vi. 17, 18, 19. *c* Matt. xix. 23, 26. *d* James ii. 5. *e* Matt. xi. 5. *f* Zech. xi. 11. *g* Psalm xxxiv. 19. *h* Heb. xii. 11. *i* Matt. v. 44. *k* Luke xxiii. 34. *l* Acts vii. 60. *m* Col. iii. 13. *n* Mark xi. 25.

And grant that our ways may so please the Lord, that even our enemies may be at peace with us *o*. Let the wolf and the lamb lie down together; and let there be none to hurt or destroy in all thy holy mountain; let not Ephraim envy Judah, nor Judah vex Ephraim *p*.

6. *For our friends and those who love us.*

And we wish, for all those whom we love in truth, that they may prosper and be in health, especially that their souls may prosper *q*.

The grace of the Lord Jesus Christ be with their spirits *r*.

CHAPTER VI.

Of Addresses to God upon particular occasions, whether Domestic or Public.

It is made our duty, and prescribed as a remedy against disquieting care, that in every thing, by prayer and supplication, with thanksgiving, we should make our requests known to God *j*. And it is part of the *Parrhesia*, the boldness, the liberty of speech (so the word signifies), which is allowed us in our access to God *s*, that we may be particular in opening our case, and seeking to him

o Prov. xvi. 7. *p* Isa. xi. 6, 9, 13. *q* 3 John 2. *r* Philem. 25. *j* Phil. iv. 6. *s* Heb. x. 19.

for relief; that according as the sore and the grief is, accordingly the prayers and the supplication may be by any man, or by the people of Israel *t*. Not that God needs to be particularly informed of our condition, he knows it better than we ourselves do, and our souls too in our adversity; but it is his will that we should thus acknowledge him in all our ways *u*, and wait upon him for the direction of every step *v*, not prescribing, but subscribing to infinite wisdom, humbly showing him our wants, burdens, and desires, and then referring ourselves to him, to do for us as he thinks fit.

We shall instance some of the occasions of particular address to God, more or less usual, which may either be the principal matter of a whole prayer, or inserted in our other prayers; and in some cases that are more peculiar to ministers or others, or in common to them with masters of families and private Christians. As there may be something particular,

1. *In our morning prayers.*

Our voice shalt thou now hear in the morning. In the morning will we direct our prayer unto thee, and look up *w*; for our souls wait for thee, O Lord, more than they that watch for the morning; yea, more than they that watch for the morning *x*; and we will sing aloud of thy mercy in the morning; for thou hast been our defence *y*.

It is thou, O God, that hast commanded the morning, and caused the day-spring to know its

t 2 Chron. vi. 29. *u* Prov. iii. 6. *v* Psalm xxxvii. 23. —*w* v. 3.—*x* cxxx. 6.—*y* lix. 16.

place, that it might take hold of the ends of the earth, and it is turned as clay to the seal *z*.

The day is thine, the night also is thine, thou hast prepared the light and the sun *a*.

With the light of the morning let the day-spring from on high visit us, to give us the knowledge of salvation through the tender mercies of our God *b*. And let the Sun of Righteousness arise upon our souls with healing under his wings *c*; and our path be as the shining light, which shines more and more to the perfect day *d*.

It is of thy mercy, O Lord, that we are not consumed, even because thy compassions fail not; they are new every morning; great is thy faithfulness *e*: And if weeping sometimes endures for a night, joy comes in the morning *f*.

We thank thee that we have laid us down *g*, have had where to lay our head *h*, and have not been wandering in deserts and mountains, in dens and caves of the earth *i*; and that we have slept, and have not been full of tossings to and fro till the dawning of the day; that wearisome nights are not appointed to us, and we are not saying at our lying down, When shall we arise, and the night be gone? But our bed comforts us, and our couch eases our complaints *k*. Thou givest us sleep, as thou givest it to thy beloved *l*.

z Job xxxviii. 12, 13, 14. *a* Psalm lxxiv. 16. *b* Luke i. 77, 78. *c* Mal. iv. 2. *d* Prov. iv. 18. *e* Lam. iii, 22, 23. *f* Psalm xxx. 5.—*g* iii. 5. *h* Matt. viii. 20. *i* Heb. xi. 38. *k* Job vii. 3, 4, 13. *l* Psalm cxxvii. 2.

And that having laid us down and slept, we have waked again; thou hast lightened our eyes, so that we have not slept the sleep of death *m*.

Thou hast preserved us from the pestilence that walketh in darkness *n*, and from the malice of the rulers of the darkness of this world *o*, the roaring lion that goes about seeking to devour *p*: He that keeps Israel, and neither slumbers nor sleeps, has kept us, and so we have been safe *q*.

But we cannot say with thy servant David, that when we awake we are still with thee *r*, or that our eyes have prevented the night watches, that we might meditate on thy word *j*; but vain thoughts still lodge within us *s*. O pardon our sins, and cause us to hear thy loving-kindness this morning, for in thee do we trust. Cause us to know the way wherein we should walk, for we lift up our souls unto thee. Teach us to do thy will, for thou art our God. Thy Spirit is good, lead us into the way and land of uprightness *t*.

And now let the Lord preserve and keep us from all evil this day: yea, let the Lord preserve our souls. Lord, preserve our going out and coming in *u*. Give thine angels charge concerning us, to bear us up in their hands, and keep us in all our ways *v*. And give us grace to do the work of the day in its day, as the duty of the day requires *w*.

m Psalm xiii. 3.—*n* xci. 6. *o* Eph. vi. 12. *p* 1 Pet. v. 8. *q* Psalm cxxi. 4.—*r* cxxxix. 18.—*j* cxix. 148. *s* Jer. iv. 14. *t* Psalm cxliii. 8, 10.—*u* cxxi. 7, 8.—*v* xci. 11, 12. *w* Ezra iii. 4.

2. In our evening prayers.

Thou, O God, makest the outgoings of the evening, as well as the morning, to rejoice *x*; for thereby thou callest us from our work and our labour *y*, and biddest us rest awhile *z*. And now let our souls return to thee, and repose in thee as our rest, because thou hast dealt bountifully with us *a*: so shall our sleep be sweet to us *b*.

Blessed be the Lord, who daily loads us with his benefits *c*, who hath this day preserved our going out and coming in *d*; and now we have received from thee our daily bread, we pray, Father, forgive us our trespasses *e*.

And we will lay us down and sleep; for thou, Lord, makest us to dwell in safety *f*. Make a hedge of protection (we pray thee) about us, and about our house, and about all that we have round about *g*. Let the angels of God encamp round about us, to deliver us *h*; that we may lie down, and none may make us afraid *i*.

Into thy hands we commit our spirit *k*; that in slumberings upon our bed, our ears may be opened and instruction sealed *l*; and let the Lord give us counsel, and let our reins instruct us in the night season *m*: Visit us in the night, and try us *n*, and enable us to commune with our own hearts upon our beds *o*.

x Psalm lxv. 8.—*y* civ. 23. *z* Mark vi. 31. *a* Psalm cxvi. 7. *b* Jer. xxxi. 26. *c* Psalm lxviii. 19.—*d* cxxi. 8. *e* Matt. vi. 11, 12. *f* Psalm iv. 8. *g* Job i. 10. *h* Psalm xxxiv. 7. *i* Job xi. 19. *k* Psalm xxxi. 5. *l* Job xxxiii. 15, 16. *m* Psalm xvi. 7.—*n* xvii. 3.—*o* iv. 4.

Give us to remember thee upon our bed; and to meditate upon thee in the night-watches *p*, with the saints that are joyful in glory, and that sing aloud upon their beds *q*.

3. *In craving a blessing before meat.*

Thou, O Lord, givest food to all flesh, for thy mercy endures for ever *r*. The eyes of all things wait on thee *j*; but especially thou givest meat to them that fear thee, being ever mindful of thy covenant *s*.

Thou art our life, and the length of our days *t*, the God that hath fed us all our life long unto this day *u*: Thou givest us all things richly to enjoy, though we serve thee but poorly *v*. Thou hast not only given us every green herb, and the fruit of the trees to be to us for meat *w*, but every moving thing that liveth, even as the green herb *x*.

And blessed be God, that now under the gospel we are taught to call nothing common or unclean *y*, and that it is not that which goes into the man that defiles the man *z*, but that every creature of God is good, and nothing to be refused; for God hath created it to be received with thanksgiving, of them which believe and know the truth *a*.

We acknowledge we are not worthy of the least crumb that falls from the table of thy providence *b*. Thou mightest justly take away

p Psalm lxiii. 6.—*q* cxlix. 5.—*r* cxxxvi. 25.—*j* cxlv. 15. —*s* cxi. 5. *t* Deut. xxx. 20. *u* Gen. xlviii. 15. *v* 1 Tim. vi. 17. *w* Gen. i. 29.—*x* ix. 3. *y* Acts x. 15. *z* Matt. xv. 11. *a* 1 Tim. iv. 3, 4. *b* Matt. xv. 27.

from us the stay of bread and the stay of water *c;* and make us to eat our bread by weight, and to drink our water by measure and with astonishment *d;* because when we have been fed to the full, we have forgotten God our Maker *e.* But let our sins be pardoned, we pray thee, that our table may not become a snare before us, nor that be made a trap which should have been for our welfare *f.*

We know that every thing is sanctified by the word of God and prayer *g;* and that man lives not by bread alone, but by every word that proceedeth out of the mouth of God *h;* and therefore, according to our Master's example, we look up to heaven, and pray for a blessing upon our food *i,* abundantly bless our provision *k.*

Lord, grant that we may not feed ourselves without fear *l,* that we may not make a god of our belly *m,* that our hearts may never be overcharged with surfeiting or drunkenness *n;* but that whether we eat or drink, or whatsoever we do, we may do all to the glory of God *o.*

4. *In returning thanks after our meat.*

Now we have eaten and are full, we bless thee for the good land thou hast given us *p.* Thou preparest a table for us in the presence of our enemies, thou anointest our head, and our cup runs over *q.*

c Isa. iii. 1. *d* Ezek. iv. 16. *e* Deut. xxxii. 15. *f* Psalm lxix. 22. *g* 1 Tim. iv. 5. *h* Matt. iv. 4.—*i* xiv. 19. *k* Psalm cxxxii. 15. *l* Jude 12. *m* Phil. iii. 19. *n* Luke xxi. 34. *o* 1 Cor. x. 31. *p* Deut. viii. 10. *q* Psalm xxiii. 5.

Thou, Lord, art the portion of our inheritance and of our cup; thou maintainest our lot, so that we have reason to say, The lines are fallen to us in pleasant places, and we have a goodly heritage *r*.

Especially we bless thee for the bread of life which came down from heaven, which was given for the life of the world: Lord, evermore give us that bread; and wisdom to labour less for the meat which perisheth, and more for that which endures to everlasting life *j*.

The Lord give food to the hungry, and send portions to them for whom nothing is prepared *s*.

Let us be of those blessed ones that shall eat bread in the kingdom of God *t*, that shall eat of the hidden manna *u*.

5. *When we are going a journey.*

Lord, keep us in the way that we should go *v*, and let no evil thing befall us *w*: Let us have a prosperous journey by the will of God *x*, and with thy favour let us be compassed, wherever we go, as with a shield *y*.

Let us walk in our way safely *z*, and let not our foot stumble or dash against a stone *a*.

Direct our way in every thing *b*, and enable us to order all our affairs with discretion *c*, and the Lord send us good speed, and show kindness to us *d*.

r Psalm xvi. 5, 6. *j* John vi. 27, 33, 34. *s* Psalm cxlvi. 7. *t* Luke xiv. 15. *u* Rev. ii. 17. *v* Gen. xxviii. 20. *w* Psalm xci. 10. *x* Rom. i. 10. *y* Psalm v. 12. *z* Prov. xxii. 5. *a* Psalm xci. 12. *b* 1 Thess. iii. 11. *c* Psalm cxii. 5. *d* Gen. xxiv. 12.

And the Lord watch between us when we are absent the one from the other *e*.

6. *When we return from a journey.*

Blessed be the Lord God of Abraham, who hath not left us destitute of his mercy and his truth *f*.

All our bones shall say, Lord, who is like unto thee *g*, for thou keepest all our bones *h*.

It is God that girdeth us with strength, and maketh our way perfect *i*.

7. *In the evening before the Lord's day.*

Now give us to remember that to-morrow is the Sabbath of the Lord *k*, and that it is a high day *l*, holy to the Lord and honourable *m*, and give us grace to sanctify ourselves, that to-morrow the Lord may do wonders among us *n*; and to mind the work of our preparation now the Sabbath draws on *o*.

When thou sawest every thing that thou hadst made in six days, behold all was very good *p*; but in many things we have all offended *q*. O that, by repentance and faith in Christ's blood, we may wash not only our feet, but also our hands and our head, and our heart *r*, and so may compass thine altar, O Lord *j*.

Now give us to rest from all our own works *s*, and to leave all our worldly cares at the bottom of the hill, while we go up to the mount to worship God, and return again to them *t*.

e Gen. xxxi. 49.—*f* xxiv. 27. *g* Psalm xxxv. 10.—*h* xxxiv. 20.—*i* xviii. 32. *k* Exod. xvi. 23. *l* John xix. 31. *m* Isa. lviii. 13. *n* Josh. iii. 5. *o* Luke xxiii. 54. *p* Gen. i. 31. *q* James iii. 2. *r* John xiii. 9. *j* Psalm xxvi. 6. *s* Heb. iv. 10. *t* Gen. xxii. 5.

8. *On the morning of the Lord's day.*

We bless thee, Lord, who hath showed us light, and that the light we see is the Lord's *u*; that we see one more of the days of the Son of man *v*, a day to be spent in thy courts, which is better than a thousand elsewhere *w*.

We thank thee, Father, Lord of heaven and earth, that the things which were hid from the wise and prudent are revealed unto us babes; even so, Father, because it seemed good in thine eyes; that our eyes see, and our ears hear, that which many prophets and kings desired to see, desired to hear, and did not *x*; that light and immortality are brought to light by the gospel *y*.

And now, O that we may be in the Spirit on the Lord's day *z*! That we may call the Sabbath a delight *a*, and may honour the Son of man, who is Lord also of the Sabbath-day *b*, not doing our own ways, or finding our own pleasure, or speaking our own words.

9. *At the entrance upon the public worship on the Lord's day, by the masters of the assemblies.*

Thou, O God, art greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about thee *c*. O give us grace to worship thee with reverence and godly fear, because thou our God art a consuming fire *d*.

This is that which thou hast said, that thou

u Psalm cxviii. 27. *v* Luke xvii. 22. *w* Psalm lxxxiv. 10. *x* Luke x. 21, 24. *y* 2 Tim. i. 10. *z* Rev. i. 10. *a* Isa. lviii. 13. *b* Mark ii. 28. *c* Psalm lxxxix. 7. *d* Heb. xii. 28, 29.

wilt be sanctified in them which come nigh unto thee; and before all the people thou wilt be glorified *e*. Thou art the Lord that sanctifieth us *f*; sanctify us by thy truth *g*, that we may sanctify thee in our hearts, and make thee our fear and our dread *h*.

We come together to give glory to the great Jehovah, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day, and therefore blessed the Sabbath-day and hallowed it *i*. And our help stands in the name of the Lord, who made heaven and earth *k*.

O let us be new creatures *l*, thy workmanship, created in Christ Jesus unto good works *m*. And let that God, who on the first day of the world commanded the light to shine out of darkness, on this first day of the week shine in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ *n*.

We come together to give glory to the Lord Jesus Christ, and to sanctify this Sabbath to his honour, who was the stone that the builders refused, but is now become the head-stone of the corner. This is the Lord's doing, it is marvellous in our eyes: This is the day which the Lord has made; we will rejoice and be glad in it *o*. He is the first and the last, who was dead and is alive *p*.

O that we may this day experience the power

e Lev. x. 3. *f* Ezek. xx. 2. *g* John xvii. 17. *h* Isa. viii. 13. *i* Exod. xx. 11. *k* Psalm cxxiv. 8. *l* 2 Cor. v. 17. *m* Eph. ii. 10. *n* 2 Cor. iv. 6. *o* Psalm cxviii. 22, 23, 24. *p* Rev. ii. 8.

of Christ's resurrection, and may be planted together in the likeness of it *q*, that as Christ was raised up from the dead by the glory of the Father, so we also may walk in newness of life *r*, and may sit with him in heavenly places *j*; and by seeking the things that are above, may make it appear that we are risen with him *s*.

We come together to give glory to the blessed Spirit of grace, and to celebrate the memorial of the giving of that promise of the Father *t*, in whom the apostles received power on the first day of the week, as on that day Christ arose *u*.

O that we may this day be filled with the Holy Ghost, and that the fruit of the Spirit in us may be in all goodness, and righteousness, and truth *v*.

We come together to testify our communion with the universal church, that though we are many, yet we are one; that we worship one and the same God, the Father, of whom are all things, and we in him, in the name of one Lord Jesus Christ, by whom are all things, and we by him *w*, under the conduct of the same Spirit, one and the self-same Spirit, who divideth to every man severally as he will *x*, walking by the same rule *y*, looking for the same blessed hope, and the glorious appearing of the great God our Saviour *z*.

10. *In our preparation for the Lord's supper.*

Now we are invited to come and eat of Wis-

q Phil. iii. 10. *r* Rom. vi. 4, 5. *j* Eph. ii. 6. *s* Col. iii. 1. *t* Acts i. 4, 8.—*u* ii. 1. *v* Eph. v. 8, 18. *w* 1 Cor. x. 17.—viii. 6. *x* 1 Cor. xii. 11. *y* Gal. vi. 16. *z* Tit. ii. 13.

dom's bread, and drink of the wine that she has mingled *a*, give us to hunger and thirst after righteousness *b*: And being called to the marriage-supper of the Lamb *c*, give us the wedding-garment *d*.

Awake, O north wind, and come thou south, and blow upon our garden, that the spices thereof may flow forth; and then let our beloved come into his garden, and eat his pleasant fruits *e*.

Draw us, and we will run after thee; bring us into thy chambers, that there we may be glad and rejoice in thee, and may remember thy love more than wine. And when the King sits at his table, let our spikenard send forth a smell thereof *f*.

And the good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary: Hear our prayers, and heal the people *g*.

11. *In the celebrating of the Lord's supper.*

O let this cup of blessing which we bless, be the communion of the blood of Christ *h*; let this bread which we break, be the communion of the body of Christ, and enable us herein to show the Lord's death till he come *i*.

Now let us be joined to the Lord in an everlasting covenant *k*; so joined to the Lord, as to become one spirit with him *l*. Now let us be made partakers of Christ, by holding fast the

a Prov. ix. 5. *b* Matt. v. 6. *c* Rev. xix. 9. *d* Matt. xxii. 11. *e* Cant. iv. 16. *f* 2 Kings i. 4, 16. *g* 2 Chron. xxx. 18, 19. *h* 1 Cor. x. 16.—*i* xi. 26. *k* Jer. l. 5. *l* 1 Cor. vi. 17.

beginning of our confidence stedfast unto the end *m*.

Let Christ's flesh be meat indeed to us, and his blood drink indeed; and give us so by faith to eat his flesh, and drink his blood, that he may dwell in us, and we in him, and we may live by him *n*.

Let the cross of Christ, which is to the Jews a stumblingblock, and to the Greeks foolishness, be to us the wisdom of God, and the power of God *o*.

Seal to us the remission of sins *p*, the gift of the Holy Ghost, and the promise of eternal life *q*, and enable us to take this cup of salvation, and to call on the name of the Lord *r*.

12. *After the celebrating of the Lord's supper.*

And now, Lord, give us to hold fast that which we have received, that no man take our crown *j*. And keep it always in the imaginations of the thoughts of our hearts, and prepare our hearts unto thee *s*.

Give us grace, as we have received Christ Jesus the Lord, so to walk in him *t*, that our conversation may be in every thing as becomes his gospel *u*.

O that we may now bear about with us continually the dying of the Lord Jesus *v*, so as that the life also of Jesus may be manifested in our mortal body, that to us to live may be Christ *w*.

m Heb. iii. 14. *n* John vi. 55, 56, 57. *o* 1 Cor. i. 23, 24. *p* Acts ii. 38. *q* 1 John ii. 25. *r* Psalm cxvi. 13. *j* Rev. iii. 11. *s* 1 Chron. xxix. 18. *t* Col. ii. 6. *u* Phil. i. 27. *v* 2 Cor. iv. 10. *w* Phil. i. 21.

Thy vows are upon us, O God *x:* O that we may be daily performing our vows *y*.

13. *Upon occasion of the baptism of a child.*

To thee, O God, whose all our souls are, the souls of the parents, and the souls of the children *z*, we present this child a living sacrifice, which we desire may be holy and acceptable *a*, and that it may be given up, and dedicated to the Father, Son, and Holy Ghost *b*.

It is conceived in sin, but there is a fountain opened *c*. O wash the soul of this child in that fountain *d*, now it is by thy appointment washed with pure water *e*.

It is one of the children of the covenant *f*, one of the children that is born unto thee, it is thy servant born in thy house *g*. O make good thy ancient covenant *h*, that thou wilt be a God to believers and to their seed *i;* for this blessing of Abraham comes upon the Gentiles *k*, and the promise is still to us and to our children *l*.

Thou hast encouraged us to bring little children unto thee; for thou hast said, that of such is the kingdom of God. Blessed Jesus, take up this child in the arms of thy power and grace, put thy hands upon it, and bless it *m;* let it be a vessel of honour, sanctified and meet for the master's use *n*, and owned as one of thine in that day when thou makest up thy jewels *o*.

x Psalm lvi. 12.—*y* lxi. 8. *z* Ezek. xviii. 4. *a* Rom. xii. 1. *b* Matt. xxviii. 19. *c* Psalm li. 5. *d* Zech. xiii. 1. *e* Heb. x. 22. *f* Acts iii. 25. *g* Ezek. xvi. 20. *h* Psalm cxvi. 16. *i* Gen. xvii. 7. *k* Gal. iii. 14. *l* Acts ii. 39. *m* Mark x. 14, 16. *n* 2 Tim. ii. 2. *o* Mal. iii. 17.

O pour thy Spirit upon our seed, thy blessing upon our offspring, that they may spring up as willows by the water courses, and may come to subscribe with their own hands unto the Lord, and to surname themselves by the name of Israel *p*.

14. *Upon occasion of a funeral.*

Lord, give us to find it good for us to go to the house of mourning *q*, that we may be minded thereby of the end of all men, and may lay it to our heart, and may be so wise as to consider our latter end *r*: for we must also be gathered to our people, as our neighbours and brethren are gathered *j*; and though, whither those that are dead in Christ are gone, we cannot follow them now *s*, yet grant that we may follow them afterwards, every one in his own order *t*.

We know that thou wilt bring us to death, and to the house appointed for all living *u*; but let us not see death, till by faith we have seen the Lord's Christ, and then let us depart in peace, according to thy word *v*. And when the earthly house of this tabernacle shall be dissolved, let us have a building of God, an house not made with hands, eternal in the heavens *w*.

And give us to know that our Redeemer liveth; and that though after our skin worms destroy these bodies, yet in our flesh we shall see God, whom we shall see for ourselves, and our eyes shall behold, and not another *x*.

p Isa. iv. 3. xliv. 5. *q* Eccl. vii. 2. *r* Deut. xxxii. 29. *j* Numb. xxvii. 13. *s* John xiii. 36. *t* 1 Cor. xv. 23. *u* Job xxx. 23. *v* Luke ii. 26, 29. *w* 2 Cor. v. 1. *x* Job xix. 25, 26.

15. *Upon occasion of marriage.*

Give to those that marry, to marry in the Lord *y*; and let the Lord Jesus by his grace come to the marriage, and turn the water into wine *z*.

Make them helps meet for each other, and instrumental to promote one another's salvation *a*; and give them to live in holy love *b*, that they may dwell in God, and God in them *c*.

Let the wife be as a fruitful vine by the side of the house *d*, and the husband dwell with the wife as a man of knowledge *e*, and let them dwell together as joint heirs of the grace of life, that their prayers be not hindered; and make us all meet for that world, where they neither marry nor are given in marriage *f*.

16. *Upon the occasion of the ordaining of ministers.*

Let the things of God be committed to faithful men, who may be able also to teach others *g*; and make them such burning and shining lights *h*, as that it may appear it was Christ Jesus who put them into the ministry *i*; and let not hands be suddenly laid on any *k*.

Give to those who are ordained, to take heed to the ministry which they have received of the Lord, that they fulfil it *l*, and to make full proof of it, by watching in all things *m*.

Let those, who in Christ's name are to preach

y 1 Cor. vii. 39. *z* John ii. 1. *a* Gen. ii. 18. *b* 1 Cor. vii. 16. *c* 1 John iv. 16. *d* Psalm cxxviii. 3. *e* 1 Pet. iii. 7. *f* Luke xx. 35. *g* 2 Tim. ii. 2. *h* John v. 35. *i* 1 Tim. i. 12. *k* 1 Tim. v. 22. *l* Col. iv. 17. *m* 2 Tim. iv. 5.

repentance and remission of sins, be endued with power from on high *n;* give them another spirit, and make them good ministers of Jesus Christ *o*, nourished up in the works of faith and good doctrine *p*.

17. *Upon the occasion of the want of rain.*

Thou hast withholden the rain from us, and caused it to rain upon one city, and not upon another, yet have we not returned unto thee *q*.

But thou hast said, when heaven is shut up that there is no rain, because we have sinned against thee, if we confess thy name, and turn from our sins, thou wilt hear from heaven, and forgive our sin, and give rain upon our land *r*.

We ask of thee the former and latter rain, and depend upon thee for it *j;* for there are not any of the vanities of the Heathen that can give rain, nor can the heavens give showers, but we wait on thee, for thou hast made all these things *s*.

18. *Upon occasion of excessive rain.*

Let the rain thou sendest be in mercy to our land, and not for correction *t*, not a sweeping rain which leaveth no food *u*.

Thou hast sworn that the waters of Noah shall no more return to cover the earth *v;* let fair weather therefore come out of the north, for with thee is terrible Majesty *w*.

19. *Upon occasion of infectious diseases.*

n Luke xxiv. 47, 49. *o* 1 Sam. x. 9. *p* 1 Tim. iv. 6. *q* Amos iv. 7. *r* 1 Kings viii. 35, 36. *j* Zech. x. 1. *s* Jer. xiv. 22. *t* Job xxxvii. 13. *u* Prov. xxviii. 3. *v* Isa. liv. 9. *w* Job xxxvii. 22.

Take sickness from the midst of us *x*, and deliver us from the noisome pestilence *y*.

Appoint the destroying angel to put his sword into his sheath, and to stay his hand *z*.

20. *Upon occasion of fire.*

Thou callest to contend by fire *a*, we bewail the burning which the Lord hath kindled *b*! O Lord God cease, we beseech thee, and let the fire be quenched *c*, as that kindled in Israel was at the prayer of Moses *d*.

21. *Upon occasion of great storms.*

Lord, thou hast the winds in thy hands *e*, and bringest them out of thy treasures *f*, even stormy winds fulfil thy word *g*. O preserve us and our habitations, that we be not buried in the ruins of them, as Job's children were *h*.

22. *Upon occasion of the cares, and burdens, and afflictions of particular persons: As,*

1. *When we pray with, or for those that are troubled in mind, and melancholy, and under doubts and fears about their spiritual state.*

Lord, enable those that fear thee, and obey the voice of thy servant, but walk in darkness, and have no light, to trust in the name of the Lord, and to stay themselves upon their God *i*: And at evening-time let it be light *k*.

O strengthen the weak hands, confirm the feeble knees, say to them that are of a fearful heart, be strong, fear not *l*. Answer them with good

x Exod. xxiii. 25. *y* Psalm xci. 3. *z* 2 Sam. xxiv. 16. *a* Amos vii. 4. *b* Lev. x. 6. *c* Amos vii. 6. *d* Numb. xi. 2. *e* Prov. xxx. 4. *f* Psalm cxxxv. 7.—*g* cxlviii. 8. *h* Job i. 19. *i* Isa. l. 10. *k* Zech. xiv. 7. *l* Isa. xxxv. 3, 4.

and comfortable words *m*, saying unto them, Be of good cheer, your sins are forgiven you *n*; Be of good cheer, it is I: Be not afraid, I am your salvation *o*; and make them to hear the voice of joy and gladness *p*, that the bones which thou hast broken may rejoice *q*.

Let those who now remember God, and are troubled, whose spirits are overwhelmed, and whose souls refuse to be comforted *r*, be enabled to trust in thy mercy *j*, so that at length they may rejoice in thy salvation; though thou slay them, yet to trust in thee *s*.

Though deep calls unto deep, and all thy waves and thy billows go over them, yet do thou command thy loving kindness for them in the day-time, and in the night let thy song be with them, and their prayer to the God of their life; though their souls are cast down and disquieted within them, give them to hope in God, that they shall yet praise him, and let them find him the health of their countenance, and their God *t*.

O renew a right spirit within them; cast them not away from thy presence, and take not thy Holy Spirit from them, but restore unto them the joy of thy salvation, and uphold them with thy free Spirit *u*, that their tongues may sing aloud of thy righteousness, and show forth thy salvation *v*.

O bring them up out of this horrible pit and

m Zech. i. 13. *n* Matt. ix. 2. *o* Mark vi. 50. *p* Psalm xxv. 3.—*q* li. 8.—*r* lxxvii. 2, 3.—*j* xiii. 5.—*s* Job xiii. 15 *t* Psalm xlii. 7, 8, 11.—*u* li. 10, 11, 12, 14.—*v* lxxi. 15.

this miry clay, and set their feet upon a rock, establishing their goings, and put a new song in their mouth, even praises to our God *w*. O comfort them again now after the time that thou hast afflicted them *x*.

Though for a small moment thou hast forsaken them, and hid thy face from them; yet gather them, and have mercy on them with everlasting kindness *y*.

O let thy Spirit witness with their spirits that they are the children of God *z*; and by the blood of Christ let them be purged from an evil conscience *a*.

Lord, rebuke the tempter, even the accuser of the brethren, the Lord that hath chosen Jerusalem rebuke him, and let poor, tempted, troubled souls be as brands plucked out of the burning *b*.

2. *Those that are under convictions of sin, and begin to be concerned about their souls and their salvation, and to inquire after Christ.*

Those that are asking the way to Zion, with their faces thitherward *c*, that are lamenting after the Lord *d*, and are pricked to the heart for sin *e*, O show them the good and the right way, and lead them in it *f*.

To those that are asking what they shall do to inherit eternal life *g*, discover Christ as the way, the truth, and the life, the only true and living way *h*.

w Psalm xl. 2, 3.—*x* xc. 15. *y* Isa. liv. 7, 8. *z* Rom. viii. 16. *a* Heb. x. 22. *b* Zech. iii. 2. *c* Jer. l. 5. *d* 1 Sam. vii. 2. *e* Acts ii. 37. *f* 1 Sam. xii. 23. *g* Matt. xix. 16. *h* John xiv. 6.

O do not quench the smoking flax, nor break the bruised reed; but bring forth judgment unto victory *i*. Let the great Shepherd of the sheep gather the lambs in his arms, and carry them in his bosom, and gently lead them *k*, and help them against their unbelief *l*.

Let not the red dragon devour the man-child as soon as it is born, but let it be caught up to God, and to his throne *m*.

3. *When we pray with, or for those that are sick and weak, and distempered in body, that those who are sick and in sin may be convinced, those who are sick and in Christ, comforted.*

Lord, thou hast appointed those that are sick to be prayed for, and prayed with, and hast promised that the prayer of faith shall save the sick: Lord, help us to pray in faith for the sick, and as being ourselves in the body *n*.

When our Lord Jesus was here upon earth, we find that they brought to him all sick people that were taken with divers diseases and torments, and he healed all manner of sickness, and all manner of diseases among the people: And he hath still the same power over bodily diseases that ever he had *o*; he saith to them, Go, and they go; come, and they come; Do this, and they do it; and can speak the word, and they shall be healed *p*. And he is still touched with the feeling of our infirmities *q*; in the belief of this, we

i Matt. xii. 20. *k* Isa. xl. 11. *l* Mark ix. 24. *m* Rev. xii. 4, 5. *n* James v. 14, 15. *o* Matt. iv. 23, 24.—*p* viii. 8, 9. *q* Heb. iv. 15.

do by prayer bring our friends that are sick, and lay them before him *r*.

Lord, grant that those who are sick, may neither despise the chastening of the Lord, nor faint when they are rebuked of him *j*; but that they may both hear the rod, and him that hath appointed it, and may kiss the rod *s*, and accept of the punishment of their iniquity *t*.

Give them to see that affliction cometh not forth out of the dust, nor springs out of the ground *u*; that they may therefore seek unto God, to the Lord more than to the physicians *v*, because unto God the Lord belong the issues of life and death *w*.

Lord, show them wherefore thou contendest with them *x*; and give them, in their affliction, to humble themselves greatly before the God of their fathers *y*, and to repent and turn from every evil way, and make their ways and their doings good *z*; and being judged and chastened of the Lord, they may not be condemned with the world *a*. By the sickness of the body, and the sadness of the countenance, let the heart be made better *b*.

O Lord, rebuke them not in thine anger, neither chasten them in thy hot displeasure: Have mercy upon them, O Lord, for they are weak: Lord, heal them, for their bones are vexed, their

r Luke v. 18. *j* Heb. xii. 5. *s* Micah vi. 9. *t* Lev. xxvi. 41. *u* Job v. 6, 8. *v* 2 Chron. xvi. 12. *w* Psalm lxviii. 20. *x* Job x. 2. *y* 2 Chron. xxxiii. 12. *z* Jer. xviii. 11. *a* 1 Cor. xi. 32. *b* Eccl. vii. 3.

souls also are sore vexed: Return, O Lord, and deliver their souls, save them for thy mercy's sake *c*, and lay no more upon them than thou wilt enable them to bear; and enable them to bear what thou dost lay upon them *d*.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like a moth; surely every man is vanity. But remove thy stroke, we pray thee, from those that are even consumed by the blow of thine hand: O spare a little, that they may recover strength before they go hence, and be no more *e*.

Those that are chastened with pain upon their bed, and the multitude of their bones with strong pain, so that their life abhorreth bread, and their soul dainty meat, show them thine uprightness, be gracious to them. Deliver them from going down to the pit, for thou hast found a ransom *f*.

Let the eternal God be their refuge, and underneath them be the everlasting arms *g*; consider their frame, remember that they are but dust *h*.

O deliver those that are thine in the time of trouble, preserve them, and keep them alive: O strengthen them upon their bed of languishing, and make their bed in their sickness; be merciful to them, and heal their souls, for they have sinned *i*.

O turn to them, and have mercy upon them, bring them out of their distresses, look upon

c Psalm vi. 1. 4. *d* 1 Cor. x. 13. *e* Psalm xxxix. 10. 11, 13. *f* Job xxxiii. 19, 20, 23, 24. *g* Deut. xxxiii. 27. *h* Psalm ciii. 14.—*i* xli. 1, 2, 3, 4.

their affliction and their pain, but especially forgive all their sins *k*.

Make thy face to shine upon them, save them for thy mercy's sake *l*. The God, that comforteth them that are cast down, comfort them *m*; and let the soul dwell at ease in thee, when the body lies in pain *n*.

(If it be the beginning of a distemper.) Lord, set bounds to this sickness, and say, Hitherto shall it come, and no farther *o*; let it not prevail to extremity, but in measure; when it shooteth forth, do thou debate with it; and stay thy rough wind in the day of thine east wind, and by this let iniquity be purged, and let this be all the fruit, even the taking away of sin *p*.

(If it have continued long.) Lord, let patience have her perfect work, even unto long-suffering, that those who have been long in the furnace *q*, may continue hoping, and quietly waiting for the salvation of the Lord *r*. Let tribulation work patience, and patience experience, and experience a hope that maketh not ashamed *j*; and enable them to call even this affliction light, seeing it worketh for them a far more exceeding and eternal weight of glory *s*.

(If there be hopes of recovery.) Lord, when thou hast tried, let them come forth like gold *t*; let their souls live, and they shall praise thee, let thy judgments help them; O deal bountifully

k Psalm xxv. 16, 17, 18.—*l* xxxi. 16. *m* 2 Cor. vii. 6. *n* Psalm xxv. 13. *o* Job xxxviii. 11. *p* Isa. xxvii. 8, 9. *q* James i. 4. *r* Lam. iii. 26. *j* Rom. v. 3, 4. *s* 2 Cor. iv. 17. *t* Job xxiii. 10.

with them, that they may live and keep thy word *u*. In love to their souls deliver them from the pit of corruption, and cast all their sins behind thy back. Recover them, and make them to live *v*. Speak the word, and they shall be healed *w*. Say unto them, Live; yea, say unto them, Live; and the time shall be a time of love *x*. Father, if it be possible, let the cup pass away; however, not as we will, but as thou wilt *y*: The will of the Lord be done. Perfect that which concerns them *z*; thy mercy, O Lord, endures for ever, forsake not the work of thine own hands; but whether they live or die, let them be the Lord's *a*.

If they be in appearance at the point of death.

Now the flesh and the heart are failing, Lord, be thou the strength of the heart, and an everlasting portion *b*. In the valley of the shadow of death, Lord, be thou present as the good Shepherd, with a guiding rod, and a supporting staff *c*. O do not fail them nor forsake them now *d*. Be a very present help *e*. Into thy hands we commit the departing spirit *f*, as into the hand of a faithful Creator, by the hands of him who has redeemed it *g*. Let it be carried by the angels into Abraham's bosom *h*. Let it be presented to thee, without spot or wrinkle, or any such thing *i*. Lord Jesus receive this precious soul *k*,

u Psalm cxix. 17. *v* Isa. xxxviii. 16, 17. *w* Mat. viii. 8. *x* Ezek. xvi. 6, 8. *y* Mat. xxvi. 39. *z* Psalm cxxxviii. 8. *a* Rom. xiv. 8. *b* Psalm lxxiii. 26.—*c* xxiii. 4. *d* Heb. xiii. 5. *e* Psalm xlvi. 1.—*f* xxxi. 5. *g* 1 Pet. iv. 19. *h* Luke xvi. 22. *i* Eph. v. 27. *k* Acts vii. 59.

let it come to the spirits of just men made perfect *l;* when it is absent from the body, let it be present with the Lord *m.* This day let it be with thee in paradise *n.* Now let it be for ever comforted *o*, and perfectly freed from sin *p;* and prepare us to draw after, as there are innumerable before *q*, that we may be together for ever with the Lord *r*, there, where there shall be no more death, and where all tears shall be wiped away *j*.

4. *When we pray with or for those that are deprived of the use of their reason.*

O look with pity upon those that are put out of possession of their own souls *s*, whose judgment is taken away *t*, so that their soul chooseth strangling and death rather than life *u*. O restore them to themselves and their right mind *v*. Deliver them from doing themselves any harm *w*. And whatever afflictions thou layest upon any of us in this world, preserve to us the use of our reason, and the peace of our consciences *x*.

5. *When we pray with or for sick children.*

Lord, we see death reigning even over them that have not sinned after the similitude of Adam's transgression *y:* But Jesus Christ hath abolished death *z*, and admitted even little children into the kingdom of God *a*. O let sick children be pitied by thee, as they are by their earthly pa-

l Heb. xii. 23. *m* 2 Cor. v. 8. *n* Luke xxiii. 43.—*o* xvi. 25. *p* Rom. vi. 7. *q* Job xxi. 33. *r* 1 Thess. iv. 17. *j* Rev. xxi. 4. *s* Luke xxi. 19. *t* Job xxvii. 2.—*u* vii. 15. *v* Luke xv. 17. *w* Acts xvi. 28. *x* Mark v. 15. *y* Rom. v. 14. *z* 2 Tim. i. 10. *a* Mat. xviii. 3.

rents *b*. They are come forth like flowers, O let them not be cut down again. Turn from them, that they may rest till they shall have accomplished as an hireling their days *c*. Be gracious to us, and let the children live *d*. However, Father, thy will be done *e*. O let their spirits be saved in the day of the Lord Jesus *f*.

6. *When we pray with or for families where death is, especially such as have lost their head.*

Visit the houses of mourning, as our Saviour did, and comfort them, by assuring them that Christ is the resurrection and the life; that their relations, which are removed from them *g*, are not dead but sleep *h;* and that they shall rise again, that they may not sorrow as those that have no hope *i*. And enable them to trust in the living God *k*, the Rock of ages, and enjoy the fountain of living waters *l*, when creatures prove broken reeds and broken cisterns *m*.

Be a father to the fatherless, and a husband to the widow, O God, in thy holy habitation *n*. With thee let the fatherless find mercy *o*, keep them alive, and let the widows trust in thee, that they may be widows indeed, who being desolate *p*, trust in God, and continue instant in prayer night and day *q*. And where father and mother have forsaken, let the Lord take up the

b Psalm ciii. 13. *c* Job xiv. 2. *d* 2 Sam. xii. 22. *e* Acts xxi. 14. *f* 1 Cor. v. 5. *g* John xi. 23, 25. *h* Mat. ix. 24. *i* 1 Thes. iv. 13. *k* 1 Tim. vi. 17. *l* Psalm cxlvi. 4, 5. *m* Jer. ii. 13. *n* Psalm lxviii. 5. *o* Hosea xiv. 3. *p* Jer. xlix. 11. *q* 1 Tim. v. 5.

children *r*, and not leave them orphans, but come to them *j*.

7. *When we pray with or for those women who are near the time of travail, or in travail.*

Lord, thou hast past this sentence upon the woman that was first in the transgression *s*, that in sorrow she shall bring forth children *t*. But let this handmaid of thine be saved in child-bearing, and continue in faith, and charity, and holiness, with sobriety *u*. Enable her to cast her burden upon the Lord, and let the Lord sustain her *v;* and what time she is afraid, grant that she may trust in thee *w*, and may encourage herself in the Lord her God *x*. O let not the root be dried up from beneath, nor let the branch be withered or cut off *y*, but let both live before thee. Be thou her strong habitation, her rock, and her fortress, give commandment to save her *z*. And when travail comes upon her, which she cannot escape, be pleased, O Lord, to deliver her *a:* O Lord, make haste to help her: Be thou thyself her help and deliverer; make no tarrying, O our God *b:* Let her be safely delivered, and remember the anguish no more, for joy that a child is born into the world, is born unto thee *c*.

8. *When we pray with or for those that are recovered from sickness, or are delivered in child-*

r Psalm xxvii. 10. *j* John xiv. 18. *s* 1 Tim. ii. 14. *t* Gen. iii. 16. *u* 1 Tim. ii. 15. *v* Psalm lv. 22.—*w* lvi. 3. *x* 1 Sam. xxx. 6. *y* Job xviii. 16. *z* Psalm lxxi. 3. *a* 1 Thes. v. 3. *b* Psalm lxx. 5. *c* John xvi. 21.

bearing, and desire to return thanks unto God for his mercy.

We will extol thee, O Lord, upon the account of those whom thou hast lifted up, whose souls thou hast brought up from the grave and kept them alive, that they should not go down to the pit *d*. Those that were brought low thou hast helped, hast delivered their souls from death, their eyes from tears, and their feet from falling. Now give them grace to walk before thee in the land of the living, to offer to thee the sacrifice of thanksgiving, to call upon thy name, and pay their vows unto the Lord *e*.

The grave cannot thus praise thee, death cannot celebrate thee, they that go down to the pit cannot hope for thy truth; but the living, the living, they shall praise thee, as we do this day *f*. Lord, grant that those, who are delivered from death, may not be as the nine lepers, who did not return to give thanks *g;* or as Hezekiah, who rendered not again according to the benefit done unto him *h:* but that they may so offer praise, as to glorify thee; and so order their conversation, as to see the salvation of God *i*.

Those whom the Lord hath chastened sore, yet he has not delivered over unto death, O that they may therefore praise him who is become their salvation *k*.

9. *When we pray with or for those parents*

d Psalm xxx. i. 7—*e* cxvi. 6, 8, 9, 17, 18. *f* Isa. xxxviii. 18, 19. *g* Luke xvii. 18. *h* 2 Chron. xxxii. 25. *i* Psalm l. 23.—*k* cxviii. 18, 21.

whose children are a grief to them, or such as they are in fear about.

Lord, give to parents the desire of their souls concerning their children, which is to see them walking in the truth *l;* form Christ in their souls *m.* O give them betimes to know the God of their fathers, and to serve him with a perfect heart and a willing mind *n.* Let children of the youth, that are as arrows in the hand, be directed aright, that those parents may have reason to think themselves happy that have their quiver full of them, and they may never be arrows in their heart *o.*

Let those foolish children, that are the grief of their father, and the heaviness of her that bare them, that mock at their parents, and despise to obey them, be brought to repentance; and let those that have been unprofitable *p,* now at length be made profitable *q.* O turn the hearts of the children to their fathers *r,* even the disobedient to the wisdom of the just, that they may be made a ready people prepared for the Lord *s.* O show them their work, and their transgressions, that they have exceeded, and open their ear to discipline *t.*

10. *When we pray with, or for those that are in prison.*

Those that sit in darkness, and in the shadow of death, being bound in affliction and iron, be-

l 2 John iv. *m* Gal. iv. 19. *n* 1 Chron. xxviii. 9. *o* Psal. cxxvii. 4, 5. *p* Prov. xvii. 25.—xxx. 17. *q* Philem. 11. *r* Mal. iv. 6. *s* Luke i. 17. *t* Job xxxvi. 9, 10.

cause they rebelled against the words of God, and contemned the counsel of the Most High, give them grace to cry unto thee in their trouble *u*, and in a day of adversity to consider *v*.

In their captivity, give them to bethink themselves, to humble themselves, and pray and seek thy face; to repent, saying, We have sinned, and have done perversely; and so return to thee with all their heart, and with all their soul *w*; and bring their souls out of prison, that they may praise thy name *x*. Bring them into the glorious liberty of the children of God out of the bondage of corruption *y*. Let the Son make them free, and then they shall be free indeed *z*.

Those that are wrongfully imprisoned, be thou with them, as thou wast with Joseph in the prison, and show them mercy *a*. Hear the poor, and despise not thy prisoners, but let their sorrowful sighing come before thee; and according to the greatness of thy power, preserve those that are unjustly appointed to die *b*.

11. *When we pray with or for condemned malefactors, that have but a little time to live.*

O look with pity upon those, the number of whose months is to be cut off in the midst of their sin *c*: O give them repentance unto salvation, as thou didst to the thief upon the cross *d*, that they may own the justice of God in all that is brought upon them, that he has done right, but they have

u Psalm cvii. 10, 11, 13. *v* Eccl. vii. 14. *w* 1 Kings viii. 47, 48. *x* Psalm cxlii. 7. *y* Rom. viii. 21. *z* John viii. 36. *a* Gen. xxxix. 21. *b* Psalm lxix. 33. *c* Job xxi. 21. *d* 2 Cor. vii. 10.

done wickedly *e*. O turn them, and they shall be turned, that being instructed, they may smite upon their thigh, and be ashamed, yea, even confounded, because they do bear the reproach of their own iniquity *f*. O pluck them as brands out of the fire *g*: Let them be delivered from the wrath to come *h*.

Enable them to give glory to God, by making confession *i*, that they may find mercy *k*, and that others may hear and fear, and do no more presumptuously *l*.

Lord Jesus, remember them now thou art in thy kingdom *m*: O let them not be hurt of the second death *n*: Deliver them from going down to the pit *o*! Though the flesh be destroyed *p*, O let the spirit be saved in the day of the Lord Jesus. The God of infinite mercy be merciful to these sinners *q*, these sinners against their own souls *r*.

12. *When we pray with, or for those that are at sea.*

Let those that go down to the sea in ships, that do business in great waters, observe the works of the Lord there, and his wonders in the deep *j*: and acknowledge what a great God he is, whom the winds and the seas obey *s*; who hath placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it, and though the

e Neh. ix. 33. *f* Jer. xxxi. 18, 19. *g* Jude 23. *h* 1 Thess. i. 10. *i* Josh. vii. 19. *k* Prov. xviii. 14. *l* Deut. xvii. 13. *m* Luke xxiii. 42. *n* Rev. ii. 11. *o* Job xxxiii. 24. *p* 1 Cor. v. 5. *q* Luke xviii. 13. *r* Numb. xvi. 38. *j* Psalm cxvii. 23, 24. *s* Mat. viii. 27.

waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over *t*.

O preserve them through the paths of the seas *u*, and in perils by waters, and perils by robbers *v*. If the stormy wind be raised, which lifteth up the waves, so that they are at their wit's end, deliver them out of their distresses, make the storm a calm, and bring them to their desired haven. And O that those who are delivered may praise the Lord for his goodness, for his wonderful works to the children of men *w*.

CHAP. VII.

Of the Conclusion of our Prayers.

We are commanded to pray always, to pray without ceasing, to continue in prayer, because we must always have in us a disposition to the duty, must be constant to it, and never grow weary of it, or throw it up; and yet we cannot be always praying, we must come down from this mount; nor should we be too long, so as to make the duty a task or a toil to ourselves, or those that join with us. We have other work that calls for our attendance. Jacob wrestles with the angel; but he must go, for the day breaks:

t Jer. v. 22. *u* Psalm viii. 8. *v* 2 Cor. xi. 26. *w* Psalm cvii. 25, 30, 31.

We must therefore think of concluding. The prayers of David, the son of Jesse, must be ended. But how shall we conclude, so as to have the impressions of the duty kept always on the imagination of the thought of our hearts?

1. *We may then sum up our requests in some comprehensive petitions, as the conclusion of the whole matter.*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Christ Jesus *x*.

Now the Lord direct our hearts into the love of God, and into a patient waiting for Christ *y*.

And the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, establish, strengthen, settle us *z*.

And now, Lord, what wait we for *a?* Truly our hope is even in thee, and on thee do we depend to be to us a God all-sufficient *b*.

Do for us exceeding abundantly above what we are able to ask or think, according to the power that worketh in us *c:* And supply all our needs according to thy riches in glory by Christ Jesus *d*.

2. *We may then beg for the audience and acceptance of our poor weak prayers for Christ's sake.*

x Heb. xiii. 20, 21. *y* 2 Thess. iii. 5. *z* 1 Pet. v. 10. *a* Psalm xxxix. 7. *b* Gen. xvii. 1. *c* Eph. iii. 20. *d* Phil. iv. 19.

The Conclusion of Prayer.

Now the God of Israel grant us the things we have requested of him *e*.

Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength and our Redeemer *f*.

Let thine eyes be open unto the supplication of thy servants, and unto the supplication of thy people Israel, to hearken unto thee in all that they call unto thee for; for they be thy people, and thine inheritance *g*.

O our God, let thine ears be attentive unto the prayers that we have made. O turn not away the face of thine anointed; remember the mercies of David thy servant; even Jesus, who is at thy right hand making intercession for us *h*.

Lord, thou hast assured us, that whatever we ask the Father in Christ's name, he will give it us *i*: We ask all these things in that name *k*, that powerful name, which is above every name *l*; that precious name, which is as ointment poured forth *m*. O make thy face to shine upon us for the Lord's sake *n*, who is the Son of thy love, and whom thou hearest always *o*. Good Lord, give us to hear him, and be well pleased with us in him *p*.

3. *We may then beg for the forgiveness of what has been amiss in our prayers.*

Lord, we have not prayed as we ought *q*; who

e 1 Sam. i. 17. *f* Psalm xix. 14. *g* 1 Kings viii. 51, 52. *h* 2 Chron. vi. 40, 42. *i* John xvi. 23. *k* Phil. ii. 9. *l* Cant. i. 3. *m* Dan. ix. 17. *n* Col. i. 13. *o* John xi. 42. *p* Mat. xvii. 5. *q* Rom. viii. 26.

is there that does good and sins not *r?* Even when we would do good, evil is present with us; and if to will be present, yet how to perform that which is good we know not: for the good that we would, we do not *j*, so that thou mightest justly refuse to hear even when we make many prayers *s*. But we have a great High Priest, who bears the iniquity of the holy things which the children of Israel hallow in all their holy gifts *t:* for his sake take away all that iniquity from us, even all the iniquity of our holy things, and receive us graciously, and love us freely *u;* and deal not with us after our folly *v*.

4. *We may then recommend ourselves to the conduct, protection, and government of the divine grace, in the further services that lie before us, and in the whole course of our conversation.*

And now let us be enabled to go from strength to strength, until we appear before God in Zion; and while we pass through the valley of Baca, let it be made a well, and let the rain of the divine grace and blessing fill the pools *w*.

Now, speak, Lord, for thy servants hear *x*. What saith our Lord unto his servants *y?* Grant that we may not turn our ear away from hearing the law; for then our prayers will be an abomination *z;* but may hearken unto God, that he may hearken unto us *a*.

r Eccl. vii. 20. *j* Rom. vii. 18, 19. *s* Isa. i. 15. *t* Exod. xxviii. 38. *u* Hos. xiv. 2. *v* Job xlii. 8. *w* Psalm lxxxiv. 6, 7. *x* 1 Sam. iii. 9. *y* Josh. v. 14. *z* Prov. xxviii. 9. *a* Judges ix. 7.

The Conclusion of Prayer.

And now, the Lord our God be with us as he was with our fathers; let him not leave us nor forsake us, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments. And let our hearts be perfect with the Lord our God all our days, and continue so till the end be *b*, that then we may rest, and may stand in our lot, and let it be a blessed lot in the end of the days.

5. *We may conclude all with doxologies, or solemn praises of God, ascribing honour and glory to the Father, the Son, and the Holy Ghost, and sealing up all our praises and prayers with an affectionate* AMEN.

Now blessed be the Lord God of Israel, from everlasting to everlasting *c*. *Amen* and *Amen*.

For ever blessed be the Lord God, the God of Israel, who only doth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen *d*. Yea, let all the people say, Amen, hallelujah *e*.

To God, only wise, be glory through Jesus Christ for ever *f*. Amen.

Now to God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from the present world, according to the will of God and our Father, be glory for ever and ever *g*. Amen.

b 1 Kings viii. 57, 58, 61. *c* Psalm xli. 13.—*d* lxxii. 18, 19.—*e* cvi. 48. *f* Rom. xvi. 27. *g* Gal. i. 3, 4, 5.

The Conclusion of Prayer.

To God be glory in the church by Christ Jesus, throughout all ages, world without end. Amen *h*.

Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever *i*. Amen. To him be honour and power everlasting *k*; to him be glory and dominion *l*. Amen.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever. Amen *m*.

Hallelujah; salvation, and glory, and honour, and power, unto the Lord our God. Amen, hallelujah *n*.

And now we prostrate our souls before the throne, and worship God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto God for ever and ever *o*. Amen.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever; and let the whole creation say, Amen, Amen *p*.

6. *It is very proper to sum up our prayers in that form of prayer which Christ taught his disciples.*

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done

h Eph. iii. 21. *i* 1 Tim. i. 17. *k* vi. 16. *l* 1 Pet. v. 11. *m* Jude 14, 25. *n* Rev. xix. 1, 4. *o* Rev. vii. 11, 12. *p* Rev. v. 13.

on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen *q*.

CHAP. VIII.

A Paraphrase on the Lord's Prayer, in Scripture Expressions.

THE Lord's prayer being intended, not only for a form of prayer itself, but a rule of direction, a plan or model in little, by which we may frame our prayers; and the expressions being remarkably concise, and yet vastly comprehensive, it will be of good use sometimes to lay it before us, and observing the method and order of it, to dilate upon the several passages and petitions of it, that we may use it the more intelligently; of which we shall only here give a specimen in the assistance we may have from some other scriptures.

OUR FATHER WHICH ART IN HEAVEN.

O Lord our God, doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlasting *r*:

q Mat. vi. 9—13. *r* Isa. lxiii.

And we will from this time cry unto thee, Our Father, thou art the guide of our youth *j*.

Have we not all one Father, has not one God created us *s?* Thou art the Father of our spirits, to whom we ought to be in subjection, and live *t*.

Thou art the Father of lights, and the Father of mercies *u*, and the God of all consolation *v*: The eternal Father *w*, of whom, and through whom, and to whom are all things *x*.

Thou art the Father of our Lord Jesus Christ *y*. whose glory was that of the only begotten of the Father, who is in his bosom *z*, by him, as one brought up with him, daily his delight, and rejoicing always before him *a*.

Thou art in Christ, our Father, and the Father of all believers, whom thou hast predestinated to the adoption of children *b*, and into whose hearts thou hast sent the Spirit of thy Son, teaching them to cry Abba, Father *c*. Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God *d!* That the Lord God Almighty should be to us a Father, and we should be to him for sons and daughters *e*. And that as many as receive Christ, to them thou shouldest give power to become the sons of God, even to them that believe on his name; which are born not of the will of man, but of God, and his grace *f*.

j Jer. iii. 4. *s* Mal. ii. 10. *t* Heb. xii. 9. *u* James i. 17. *v* 2 Cor. i. 3. *w* Isa. ix. 6. *x* Rom. xi. 36. *y* Eph. i. 3. *z* John i. 14, 18. *a* Prov. viii. 30. *b* Eph. i. 5. *c* Gal. iv. 6. *d* 1 John iii 1. *e* 2 Cor. vi. 18. *f* John i. 12, 13.

A Paraphrase on

O that we may receive the adoption of sons *g*, and that as obedient and genuine children we may fashion ourselves according to the example of him who hath called us, who is holy *h*; and may be followers of God, as dear children, and conformed to the image of his Son *i*, who is the first-born among many brethren *k*.

Enable us to come to thee with humble boldness and confidence *l*, as to a Father, a tender Father *m*, who spares us as a man spares his son that serves him; and as having an Advocate with the Father *n*, who yet has told us that the Father himself loves us *o*.

Thou art a Father; but where is thine honour *p?* Lord, give us grace to serve thee as becometh children, with reverence and godly fear *q*.

Thou art a Father; and if earthly parents, being evil, yet know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him *r?* Lord, give us the Spirit of grace and supplication *j*.

We come to thee as prodigal children that have gone from our Father's house into a far country: But we will arise and go to our Father, for in his house there is bread enough, and to spare, and if we continue at a distance from him, we perish with hunger. Father, we have sinned

g Gal. iv. 5. *h* 1 Pet. i. 14. *i* Eph. v. 1. *k* Rom. viii. 29. *l* Eph. iii. 12. *m* Mal. iii. 17. *n* 1 John ii. 1. *o* John xvi. 27. *p* Mal. i. 6. *q* Heb. xii. 28. *r* Luke xi. 13. *j* Zech. xii. 10.

against heaven, and before thee, and are no more worthy to be called thy children, make us even as thy hired servants *s*.

Thou art our Father in heaven, and therefore unto thee, O Lord, do we lift our souls. Unto thee we lift up our eyes, O thou that dwellest in the heavens: As the eyes of a servant are to the hand of his master, and the eyes of a maiden to the hand of her mistress, so do our eyes wait upon thee, O Lord our God *t;* a God whom the heaven of heavens cannot contain, and yet whom we may have access to *u*, having a High Priest that is passed into the heavens as our forerunner *v*.

Thou, O God, dwellest in the high and holy place *w*, and holy and reverend is thy name *x*. God is in heaven, and we are upon earth *y*, therefore should we choose our words to reason with him *z*, and yet through a Mediator we have boldness to enter into the holiest *a*.

Look down, we pray thee, from heaven, and behold, from the habitation of thy holiness and of thy glory *b*, and have compassion upon us, and help us *c*.

Heaven is the firmament of thy power *d:* O hear us from thy holy heaven, with the saving strength of thy right hand; send us help from thy sanctuary, and strengthen us out of Zion.

s Luke xv. 17, 18, 19. *t* Psalm lxxxvi. 4.—cxxiii. 1, 2. *u* 1 Kings viii. 27. *v* Heb. iv. 14. *w* Isa. lvii. 15. *x* Psalm cxi. 9. *y* Eccl. v. 2. *z* Job ix. 14. *a* Heb. x. 19, *b* Isa. lxiii. 15. *c* Mark ix. 22. *d* Psalm xx. 2, 6.

And O, that since heaven is our Father's house *e*, we may have our conversation there *f*, and may seek the things that are above *g*.

HALLOWED BE THY NAME.

And now, what is our petition, and what is our request *h?* What would we that thou shouldest do for us *i?* This is our heart's desire and prayer in the first place, Father in heaven, let thy name be sanctified *k*. We pray that thou mayest be glorified as a holy God *l*.

We desire to exalt the Lord our God, to worship at his footstool, at his holy hill, and to praise his great and terrible name, for it is holy, for the Lord our God is holy *m*. Thou art holy, O thou that inhabitest the praises of Israel *n*.

We glory in thy holy name, and therefore shall our hearts rejoice *o*, because that we have trusted in that holy name of thine *p*, to which we will always give thanks, and triumph in thy praise *q*.

Lord, enable us to glorify thy holy name for evermore, by praising thee with all our hearts *r*, and by bringing forth much fruit, for herein is our heavenly Father glorified *j*. O that we may be to our God for a name, and for a praise, and for a glory *s*, that being called out of darkness into his marvellous light, to be to him a peculiar

e John xiv. 2. *f* Phil. iii. 20. *g* Col. iii. 1. *h* Esther v. 6. *i* Mat. xx. 32. *k* Rom. x. 1. *l* Lev. x. 3. *m* Psalm xcix. 3, 5, 9. *n* Psalm xxii. 3. *o* cv. 3. *p* xxxiii. 21. *q* Psalm cvi. 47. *r* lxxxvi. 12. *j* John xv. 18. *s* Jer. xiii. 11.

people, we may show forth the praises of him that hath called us *t*.

O that we may be thy children, the work of thy hands, that we may sanctify thy name, and sanctify the Holy One of Jacob, and fear the God of Israel *u*, and may be to the praise of his glory *v*.

Enable us, as we have received the gift, so to minister the same, as good stewards of the manifold grace of God, that God in all things may be glorified through Jesus Christ *w*. And if we suffer, enable us to suffer as Christians, and to glorify God therein: for this is our earnest expectation and hope, that always Jesus Christ may be magnified in our bodies, in life and death *x*.

Lord, enable others to glorify thee, even the strong people to glorify thee, and the city of the terrible nations to fear thee *y*; but especially let the Lord be magnified from the border of Israel *z*. Let them glorify the Lord in the fires, even the Lord God of Israel in the isles of the sea *a*. O let all nations, whom thou hast made, come and worship before thee, O Lord, and glorify thy name: for thou art great, and dost wondrous things, thou art God alone *b*.

O let the Gentiles glorify God for his mercy, let his name be known among the Gentiles, and let them rejoice with his people *c*. O let thy

t 1 Pet. ii. 9. *u* Isa. xxix. 23. *v* Eph. i. 12. *w* 1 Pet. iv. 10, 11, 16. *x* Phil. i. 20. *y* Isa. xxv. 3. *z* Mal. i. 5. *a* Isa. xxiv. 15. *b* Psalm lxxxvi. 9, 10. *c* Rom. xv. 9, 10.

name be great among the Gentiles *d*, and let all the ends of the world remember and turn to the Lord, and all kindreds of the nations worship before thee; and let them declare thy righteousness to a people that shall be born *e*.

Lord, do thou thyself dispose of all things to thy own glory, both as King of nations and King of saints *f*.—Do all according to the counsel of thy own will *h*, that thou mayest magnify thyself, and sanctify thyself, and mayest be known in the eyes of many nations, that thou art the Lord *i*. O sanctify thy great name, which has been profaned among the Heathen, and let them know that thou art the Lord, when thou shalt be sanctified in them *k*.

Father, glorify thine own name *l*: Thou hast glorified it, glorify it yet again. Father, glorify thy Son, that thy Son also may glorify thee *m*. O give him a name above every name *n*; and in all places, in all things, let him have the pre-eminence *o*.

Lord, what wilt thou do for thy great Name *p*? Pour out thy Spirit upon all flesh *q*; and let the word of Christ dwell richly in the hearts of all *r*. Be thou exalted, O Lord, among the heathen, be thou exalted in the earth *j*: Be thou exalted, O Lord, above the heavens, let thy glory

d Mal. i. 11. *e* Psalm xxii. 27, 31. *f* Jer. x. 7. Rev. xv. 3. *h* Eph. i. 11. *i* Ezek. xxxviii. 23.—*k* xxxvi. 23. *l* John xii. 28.—*m* xvii. 1. *n* Phil. ii. 10. *o* Col. i. 18. *p* Josh. vii. 9. *q* Joel ii. 28. *r* Col. iii. 16. *j* Psalm xlvi. 10.

be above all the earth *t:* Be thou exalted, O Lord, in thine own strength, so will we sing and praise thy power *u.* Do great things with thy glorious and everlasting arm, to make unto thyself a glorious and everlasting name *v.*

O let thy name be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel *w.*

THY KINGDOM COME.

In order to the sanctifying and glorifying of thy holy name, Father in heaven, let thy kingdom come, for thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee; thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all *x;* and we desire to speak of the glorious majesty of thy kingdom, for it is an everlasting kingdom, and thy dominion endures throughout all generations *y.* Thou rulest by thy power for ever; thine eyes behold the nations *z.* O let not the rebellious exalt themselves, but through the greatness of thy power let thine enemies submit themselves unto thee *a.*

O make it to appear that the kingdom is thine, and that thou art the governor among the nations *b;* so evident, that they may say among the heathen, the Lord reigneth *c;* that all men may

t Psalm lvii. 11. *u* Psalm xxi. 13. *v* Isa. lxiii. 12, 14. *w* 1 Chron. xvii. 24. *x* xxix. 11, 12. *y* Psalm cxlv. 11, 13. *z* Ps. lxvi. 7. *a* Ps. lxvi. 3. *b* Ps. xxii. 28. *c* Ps. xcvi. 10.

fear, and may declare the works of God *d*, and may say, Verily he is a God that judgeth in the earth *e*. Make all the kings of the earth to know the heavens do rule, even that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and to praise and to extol and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase *f*.

O let the kingdom of thy grace come more and more in the world *g*; that kingdom of God which cometh not with observation; that kingdom of God which is within men. Let it be like leaven in the world, diffusing its relish, until the whole be leavened; and like a grain of mustard-seed, which, though it be the least of all seeds, yet, when it is grown, is the greatest among herbs *h*.

Let the kingdoms of the world become the kingdoms of the Lord and of his Christ. Take unto thyself thy great power and reign, though the nations be angry *i*. Set up thy throne there where Satan's seat is *k*; let every thought be brought into obedience to thee *l*, and let the law of thy kingdom be magnified and honourable *m*.

Let that kingdom of God, which is not in word, but in power, be set up in all the churches of Christ *n*. Send forth the rod of thy strength

d Psalm lxiv. 9. *e* Psalm lviii. 11. *f* Dan. iv. 25, 26, 27. *g* Luke xvii. 20, 21. *h* Matt. xiii. 31, 32, 33. *i* Rev. xi. 15, 17. *k* Rev. ii. 13. *l* 2 Cor. x. 5. *m* Isa. xlii. 21. *n* 1 Cor. iv. 20.

out of thy Zion, and rule by the beauty of holiness *o*.

Where the strong man armed hath long kept his palace, and his goods are in peace, let Christ, who is stronger than he, come upon him, and take from him all his armour wherein he trusted, and divide the spoil *p*.

O give to the Son of man dominion and glory, and a kingdom, that all people, nations, and languages may serve him, and the judgment may be given to the saints of the most High *q*.

Let the kingdom of thy grace come more and more in our land, and the places where we live. There let the word of God have free course and be glorified *r*; and let not the kingdom of God be taken from us, as we have deserved it should, and given to a nation bringing forth the fruits thereof *j*.

Let the kingdom of thy grace come into our hearts, that they may be the temples of the Holy Ghost *s*. Let no iniquity have dominion over us *t*. Overturn, overturn, overturn the power of corruption there, and let him come whose right our hearts are, and give them him *u*: make us willing, more and more willing, in the day of thy power *v*. Rule in us by the power of truth, that being of the truth, we may always hear Christ's voice *w*, and may not only call him Lord, Lord, but do the things that he saith *x*. And let the

o Psalm cx. 2, 3. *p* Luke xi. 21, 22. *q* Dan. vii. 14, 22. *r* 2 Thess. iii. 1. *j* Matt. xxi. 43. *s* 1 Cor. iii. 16. *t* Psalm cxix. 133. *u* Ezek. xxi. 27. *v* Psalm cx. 3. *w* John xviii. 37. *x* Luke vi. 46.

love of Christ command us, and constrain us *y*, and his fear be before our eyes, that we sin not *z*.

O let the kingdom of thy glory be hastened; we believe it will come, we look for the Saviour, the Lord Jesus *a*, to come in the clouds of heaven with power and great glory *b;* we hope that he shall appear to our joy *c;* we love his appearing *d;* we are looking for, and hastening to the coming of the day of God *e;* make us ready for it, that we may then lift up our heads with joy, knowing that our redemption draws nigh *f*. And O that we may have such first-fruits of the Spirit, as that we ourselves may groan within ourselves, waiting for the adoption, even the redemption of our body *h:* and may have a desire to depart, and to be with Christ, which is best of all *i*.

Blessed Jesus, be with thy ministers and people (as thou hast said) always, even unto the end of the world *k*. And then, (as thou hast said) surely I come quickly *l;* even so come, Lord Jesus, come quickly *m:* When the mystery of God shall be finished, make haste, our beloved, and be thou like a roe, or a young hart, upon the mountains of spices *n*.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

And as an evidence that thy kingdom comes, and in order to the sanctifying of thy name, Father in heaven, let thy holy will be done. We

y 2 Cor. v. 14. *z* Exod. xx. 20. *a* Phil iii. 20. *b* Matt. xxiv. 30. *c* Isa. lxvi. 5. *d* 2 Tim. iv. 8. *e* 2 Pet. iii. 12. *f* Luke xxi. 28. *h* Rom. viii. 23. *i* Phil. i. 23. *k* Matt. xxviii. 20. *l* Rev. xxii. 20. *m* Rev. x. 7. *n* Cant. viii. 14.

know, O Lord, that whatsoever thou pleasest, that thou doest in heaven and in earth, in the sea, and in all deep places *o*. Thy counsel shall stand, and thou wilt do all thy pleasure *p*: even so be it, holy Father; not our will, but thine be done *q*. As thou hast thought, so let it come to pass; and as thou hast purposed, let it stand *r*. Do all according to the counsel of thine own will *j*. Make even those to serve thy purposes that have not known thee, and that mean not so, neither doth their heart think so *s*.

Father, let thy will be done concerning us and ours *t*: Behold, here we are: it is the Lord, let him do to us as seemeth good unto him *u*. The will of the Lord be done *v*. O give us to submit to thy will, in conformity to the example of the Lord Jesus, who said, Not as I will, but as thou wilt *w*; and to say, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord *x*. Shall we receive good at the hand of the Lord, and shall we not receive evil also *y*.

Father, let the scriptures be fulfilled *z*, the scriptures of the prophets, which cannot be broken *a*. Though heaven and earth pass away, let not one jot or title of thy word pass away *b*. Do what is written in the scriptures of truth *c*; and

o Psalm cxxxv. 6. *p* Isa. xlvi. 10. *q* Luke xxii. 42. *r* Isa. xiv. 24. *j* Eph. i. 11. *s* Isa. x. 7. *t* 1 Sam. iii. 18. *u* 2 Sam. xv. 26. *v* Acts xxi. 14. *w* Matt. xxvi. 39. *x* Job i. 21.—*y* ii. 10. *z* Matt. xxvi. 56. *a* John x. 35. *b* Matt. xxiv. 35. *c* Dan. x. 21.

let it appear, that for ever, O Lord, thy word is settled in heaven *d*.

Lord, give grace to each of us to know and do the will of our Father which is in heaven *e*. This is the will of God, even our sanctification *f*. Now the God of peace sanctify us wholly *g*. O let us be filled with the knowledge of thy will in all wisdom and spiritual understanding *h*, and make us perfect in every good work to do thy will *i*. O let the time past of our life suffice us to have wrought the will of the flesh *k*, and to have walked according to the course of this world *l*; and from henceforth grant that it may be always our meat and drink to do the will of our Father, and to finish his work *m*; not to do our own will, but his that sent us *n*; that we may be of those that shall enter into the kingdom of heaven *o*, and not those that shall be beaten with many stripes *p*.

Lord, give grace to others also to know and to do thy will; to prove what is the good and acceptable and perfect will of God *q*, not to be unwise, but understanding what the will of the Lord is *r*, and then give them to stand perfect and complete in all the will of God *j*, and let us all serve our generations according to that will *s*.

And when we have done the will of God, let us inherit the promises *t*; and let that part of

d Psalm cxix. 89. *e* Matt. xii. 50. *f* 1 Thess. iv. 3. *g* 1 Thess. v. 23. *h* Col. i. 9. *i* Heb. xiii. 21. *k* 1 Pet. iv. 3. *l* Eph. ii. 2. *m* John iv. 34. *n* John vi. 38. *o* Mat. vii. 21. *p* Luke xii. 47. *q* Rom. xii. 2. *r* Eph. v. 17. *j* Gal. iv. 12. *s* Acts xiii. 36. *t* Heb. x. 36.

the will of God be done; Lord, let the word, of which thou hast spoken concerning thy servants, be established for ever, and do as thou hast said *u*.

We rejoice that thy will is done in heaven: that the holy angels do thy commandments, and always hearken to the voice of thy word *v*; that they always behold the face of our Father *w*. And we lament that thy will is so little done on earth, so many of the children of men being led captive by Satan at his will *x*. O that this earth may be made more like to heaven! and saints more like to the holy angels! and that we, who hope to be shortly as the angels of God in heaven *y*, may now, like them, not rest from praising him *z*: may now, like them, resist and withstand Satan *a*; may be as a flame of fire *b*, and fly swiftly, and may go straight forward whithersoever the Spirit goes *c*, may minister for the good of others *e*, and thus may come into communion with the innumerable company of angels *f*.

GIVE US THIS DAY OUR DAILY BREAD.

Thou, O God, who hast appointed us to seek first the kingdom of God, and the righteousness thereof, hast promised, that if we do so, other things shall be added unto us *g*: And therefore having prayed for the sanctifying of thy name, the coming of thy kingdom, and the doing of

u 1 Chron. xvii. 23. *v* Psalm ciii. 20. *w* Matt. xviii. 10. *x* 2 Tim. ii. 26. *y* Matt. xxii. 30. *z* Rev. iv. 8. *a* Dan. x. 13. *b* Psalm civ. 4. *c* Dan. ix. 21. Ezek. i. 9, 12. *e* Heb. i. 14. *f* Heb. xii. 22. *g* Matt. vi. 33.

thy will, we next pray, Father in heaven, give us this day, give us day by day, our daily bread *h*.

Remove far from us vanity and lies; give us neither poverty nor riches; feed us with food convenient for us, lest we be full and deny thee, and say, who is the Lord? Or lest we be poor and steal, and take the name of our God in vain *i*.

Lord, we ask not for dainties, for they are deceitful meat *k*; nor do we pray that we may fare sumptuously every day, for we would not in our life-time receive our good things *l*; but we pray for that bread which is necessary to strengthen man's heart *m*. We desire not to eat the bread of deceit *n*, nor to drink any stolen waters *o*, nor would we eat the bread of idleness *p*, but that, if it be thy will, we may eat the labour of our hands *q*; that with quietness we may work, and eat our own bread *r*: having food and raiment, give us therewith to be content *j*, and to say, we have all, and abound *s*.

Bless, Lord, our substance, and accept the work of our hands *t*; and give us wherewithal to provide for our own, even for those of our own house *u*, and to leave an inheritance, as far as is just, to our children's children *v*. Let the beauty of the Lord our God be upon us, prosper thou the work of our hands upon us; yea, the work of our hands establish thou it *w*. Bless, Lord,

h Luke xi. 3. *i* Prov. xxx. 8, 9. *k* Prov. xxiii. 3. *l* Luke xvi. 19, 25. *m* Ps. civ. 15. *n* Prov. xx. 17. *o* Prov. ix. 17. *p* Prov. xxxi. 27. *q* Psalm cxxviii. 2. *r* 2 Thess. iii. 12. *j* 1 Tim. vi. 8. *s* Phil. iv. 18. *t* Deut. xxxiii. 11. *u* 1 Tim. v. 8. *v* Prov. xiii. 22. *w* Psalm xc. 17.

our land with the precious things of the earth, and the fulness thereof; but, above all, let us have the good-will of him that dwelt in the bush, even the blessing that was upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren *x*.

But if the fig-tree should not blossom, and there should be no fruit in the vine; if the labour of the olive should fail, and the fields should yield no meat; if the flocks should be cut off from the fold, and there should be no herd in the stall—yet let us have grace to rejoice in the Lord, and to joy in the God of our salvation *y*.

Father, we ask not for bread for a great while to come, but that we may have this day our daily bread; for we would learn, and the Lord teach us not to take thought for the morrow, what we shall eat, or what we shall drink, or wherewithal we shall be clothed; but we cast the care upon thee, our heavenly Father, who knowest that we have need of all these things; who feedest the fowls of the air, though they sow not, neither do they reap, and will much more feed us *z*, who are of more value than many sparrows *a*.

Nor do we pray for daily bread for ourselves only, but for others also. O satisfy thy poor with bread *b*: Let all that walk righteously, and speak uprightly, dwell on high: Let the place

x Deut. xxxiii. 15, 16. *y* Hab. iii. 17, 18. *z* Matt. vi. 26, 31, 32. *a* Matt. x. 31. *b* Psalm cxxxii. 15.

of their defence be the munition of Rocks; let bread be given to them, and let their water be sure *c*.

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

And, Lord, as duly as we pray every day for our daily bread, we pray for forgiveness of our sins. For we are all guilty before God, have all sinned, and have come short of the glory of God *d*. In many things we all offend every day *e*: Who can tell how often he offends *f*? If thou shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared *g*. God be merciful to us sinners *h*.

We have wasted our Lord's goods *i*, we have buried the talents we were entrusted with *k*, nor have we rendered again according to the benefit done unto us; and thus we came to be in debt *l*. The scripture has concluded us all under sin *m*: we have done such things as are worthy of death *n*; things for which the wrath of God comes upon the children of disobedience *o*. Our debt is more than ten thousand talents *p*. It is a great debt, and we have nothing to pay; so far are we from being able to say, Have patience with us and we will pay thee all. Justly therefore might

c Is. xxxiii. 15, 16. *d* Rom. iii. 19, 23. *e* James iii. 2. *f* Psalm xix. 12. *g* Psalm cxxx. 3, 4. *h* Luke xviii 13. *i* Luke xvi. 1. *k* Mat. xxv. 18. *l* 2 Chron. xxxii. 25. *m* Gal iii. 22. *n* Rom. i. 32. *o* Eph. v. 6. *p* Mat. xviii. 24, 25, 26, 32.

our adversary deliver us to the judge, and the judge to the officer, to be cast into prison, the prison of hell, till we should pay the last farthing *q*.

But blessed be God there is a way found out of agreeing with our adversary; for if any man sin, we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins *r*. For his sake, we pray thee, blot out all our transgressions *j*, and enter not into judgment with us *s*. He is our surety *t*, who restored that which he took not away *u*, that blessed day's man, who hath laid his hand upon us both *v*; through him let us be reconciled unto God *w*, and let the hand-writing which was against us, which was contrary to us, be blotted out, and taken out of the way, being nailed to the cross of Christ, that we may be quickened together with Christ, having all our trespasses forgiven us *x*. Be thou merciful to our unrighteousness, and our sins and our iniquities do thou remember no more *y*.

And give us, we pray thee, to receive the atonement *z*, to know that our sins are forgiven us *a*. Speak peace to us *b*, and make us to hear joy and gladness *c*. Let the blood of Christ, thy Son, cleanse us from all sin *d*, and purge our consciences from dead works, to serve the living God *e*.

q Matt. v. 25, 26. *r* 1 John ii. 1, 2. *j* Psalm li. 1. *s* Psalm cxliii. 2. *t* Heb. vii. 22. *u* Psalm lxix. 4. *v* Job ix. 33. *w* 2 Cor. v. 20. *x* Col. ii. 13, 14. *y* Heb. viii. 12. *z* Rom. v. 11. *a* 1 John ii. 12. *b* Psalm lxxxv. 8. *c* Psal. li. 8. *d* 1 John i. 7. *e* Heb. ix. 14.

And, as an evidence that thou hast forgiven our sins, we pray thee give us grace to forgive our enemies, to love them that hate us, and bless them that curse us *f*: for we acknowledge, that if we forgive not men their trespasses, neither will our Father forgive our trespasses *g*. And therefore we forgive; Lord, we desire heartily to forgive *h*, if we have a quarrel against any, even as Christ forgives us *i*. Far be it from us to say that we will recompense evil *k*, or that we should avenge ourselves *l*. But we pray that all bitterness, and wrath, and anger, and clamour, and evil-speaking, may be put away from us, with all malice; that we may be kind one to another, and tender-hearted, forgiving one another, even as God, for Christ's sake, we hope hath forgiven us *m*. O make us merciful, as our Father which is in heaven is merciful *n*; who hath promised, that with the merciful he will show himself merciful *o*.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

And, Lord, forasmuch as there is in us a bent to backslide from thee *p*, so that when our sins are forgiven, we are ready to return again to folly *q*, we pray that thou wilt not only forgive us our debts, but take care of us, that we may not offend any more *r*. Lord, lead us not into

f Mat. v. 44. *g* Mat. vi. 15. *h* Mark xi. 25. *i* Col. iii. 13. *k* Prov. xx. 22. *l* Rom. xii. 19. *m* Eph. iv. 31, 32. *n* Luke vi. 36. *o* Psalm xviii. 25. *p* Hosea xi. 7. *q* Psalm lxxxv. 8. *r* Job xxxiv. 32.

temptation. We know that no man can say, when he is tempted, that he is tempted of God; for God tempteth not any man *j;* but we know that God is able to make all grace abound towards us *s*, and to keep us from falling, and present us faultless *t*. We therefore pray that thou wilt never give us up to our own heart's lust, to walk in our own counsels *u;* but restrain Satan, that roaring lion, who goes about seeking whom he may devour *v;* and grant that we may not be ignorant of his devices *w*. O let not Satan have us to sift us as wheat; or, however, let not our faith fail *x*. Let not the messengers of Satan be permitted to buffet us; but if they be, let thy grace be sufficient for us, that where we are weak, there we may be strong *y*, and may be more than conquerors through him that loved us *z*. And the God of peace tread Satan under our feet, and do it shortly *a*. And since we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, let us be strong in the Lord, and in the power of his might *b*.

Lord, grant that we may never enter into temptation *c*, but having prayed, may set a watch *d*, and let thy wise and good providence so order all our affairs, and all events that are concerning us, that no temptation may take us, but such as is common to men, and that we may never be

j James i. 13. *s* 2 Cor. ix. 8. *t* Jude 24. *u* Psalm lxxxi. 12. *v* 1 Pet. v. 8. *w* 2 Cor. ii. 1. *x* Luke xxii. 31, 32. *y* 2 Cor. xii. 7, 9, 10. *z* Rom. viii. 37. *a* Rom. xvi. 20. *b* Eph. vi. 10, 12. *c* Mat. xxvi. 41. *d* Neh. iv. 9.

tempted above what we are able to discern, resist, and overcome, through the grace of God *e*. Lord, do not lay any stumblingblock before us *f*, that we should fall upon them and perish *g*. Let nothing be an occasion of falling to us, but give us that great peace which they have that love thy law, whom nothing shall offend *h*.

And lead us, we pray thee, into all truth *i*; lead us in thy truth, and teach us; for thou art the God of our salvation. Show us thy ways, O God, and teach us thy paths *k*, the paths of righteousness. O lead us in those paths for thy name's sake, that so we may be led beside the still waters *l*.

And deliver us, we pray thee, from the evil one; keep us that the wicked one touch us not *m*, that he sow not his tares in the field of our hearts *n*, that we be not ensnared by his wiles, or wounded by his fiery darts *o*; let the word of God abide in us, that we may be strong, and may overcome the wicked one *p*.

Deliver us from every evil thing; we pray that we may do no evil *q*. O deliver us from every evil work *r*; save us from our sins *s*; redeem us from all iniquity *t*, especially the sin that doth most easily beset us *u*. Hide pride from us *v*; remove from us the way of lying *w*; let us not eat

e 1 Cor. x. 13. *f* Jer. vi. 21. *g* Rom. xiv. 13. *h* Psalm cxix. 165. *i* John xvi. 13. *k* Psalm xxv. 4, 5. *l* Psalm xxiii. 2, 3. *m* 1 John v. 18. *n* Matt. xiii. 25. *o* Eph. vi. 11, 16. *p* 1 John ii. 14. *q* 2 Cor. xiii. 7. *r* 2 Tim. iv. 18. *s* Matt. i. 21. *t* Titus ii. 14. *u* Heb. xii. 1. *v* Job xxxiii. 17. *w* Psalm cxix. 29.

of sinners' dainties *x;* incline our hearts to thy testimonies, and not to covetousness *y;* and keep us that we never speak unadvisedly with our lips *z.* But especially keep back thy servants from presumptuous sins, let them not have dominion over us *a.*

Preserve us, we pray thee, that no evil thing may befall us *b;* and keep us from evil, that it may not hurt us *c.* O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them, show us thy marvellous loving-kindness, and keep us as the apple of thine eye, hide us under the shadow of thy wings *d.* Keep that which we commit unto thee *e.* Thou that hast delivered, dost deliver *f,* and we trust and pray that thou wilt yet deliver, wilt deliver us from all our fears *g.* O make us to dwell safely, and grant that we may be quiet from the fear of evil *h.* And bring us safe at last to thy holy mountain, where there is no pricking brier, or grieving thorn, nothing to hurt or destroy *i.*

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER. AMEN.

Father in heaven, let thy kingdom come; for thine is the kingdom: thou art God in heaven, and rulest over all the kingdoms of the heathen *k.* Let thy will be done, for thine is the

x Psalm cxli. 4. *y* Psalm cxix. 36. *z* Psalm cvi. 33. *a* Psalm xix. 13. *b* Psalm xci. 10. *c* Psalm cxxi. 7. *d* Psalm xvii. 7, 8. *e* 2 Tim. i. 12. *f* 2 Cor. i. 10. *g* Psalm xxxiv. 4. *h* Prov. i. 33. *i* Ezek. xxviii. 24. Isa. xi. 9. *k* 2 Chron. xx. 6.

power *m*, and there is nothing too hard for thee: Let thy name be sanctified, for thine is the glory, and thou hast set thy glory above the heavens *n*.

Father in heaven, supply our wants, pardon our sins, and preserve us from evil; for thine is the kingdom, the power, and the glory, and thou art Lord over all, who art rich to all that call upon thee *o*. None can forgive sins but thou only *p*. Let thy power be great in pardoning our sins *q*. And since it is the glory of God to pardon sin, and to help the helpless *r*: help us, O God of our salvation; for the glory of thy name deliver us, and purge away our sins for thy name's sake *j*.

We desire, in all our prayers, to praise thee; for thou art great, and greatly to be praised *s*. We praise thy kingdom, for it is an everlasting kingdom, and endures throughout all generations *t*, and the sceptre of thy kingdom is a right sceptre *u*. Thou lovest righteousness, and hatest wickedness. To thee belongeth mercy, and thou renderest to every man according to his works *v*. We praise thy power, for thou hast a mighty arm, strong is thy hand, and high is thy right hand, and yet judgment and justice are the habitation of thy throne, mercy and truth shall go before thy face *w*. We praise thy glory, for the glory of the Lord shall endure for

m Jer. xxxii. 17. *n* Psalm viii. 1. *o* Rom. x. 12. *p* Mark ii. 7. *q* Numb. xiv. 17—19. *r* Prov. xxv. 2. *j* Psalm lxxix. 9. *s* Psalm cxlv. 3. *t* Psalm cxlv. 13. *u* Psalm xlv. 6, 7. *v* Psalm lxii. 12. *w* Psalm lxxxv. 13, 14.

ever. Glory be to the Father, to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be *x*. O let God be praised in his sanctuary, and praised in the firmament of his power, let him be praised for his mighty acts, and praised according to his excellent greatness. Let every thing that hath breath praise the Lord *y*. Hallelujah.

And forasmuch as we know that he heareth us, and whatsoever we ask, according to his will, in faith, we have the petitions that we desired of him *z*; we will triumph in his praise *a*. Now know we that the Lord heareth his Anointed *b*, and for his sake will hear us from his holy heaven, with the saving strength of his right hand; and therefore, in token, not only of our desire, but of our assurance to be heard in Christ's name, we say, *Amen, Amen.*

Our Father which art in heaven, hallowed be thy name, &c.

x Psalm civ. 31. *y* Psalm cl. 1, 2, 6. *z* 1 John v. 15.
a Psalm cvi. 47. *b* Psalm xx. 6.

CHAP. IX.

SOME SHORT FORMS OF PRAYER,

For the use of those who may not be able to collect for themselves out of the foregoing materials.

A PRAYER TO BE USED BY CHILDREN.

O God, thou art my God, early will I seek thee.

Thou art my God, and I will praise thee; my father's God, and I will extol thee.

Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. When my flesh and my heart fail, thou art the strength of my heart, and my portion for ever.

Thou madest me for thyself to show forth thy praise.

But I am a sinner; I was shapen in iniquity, and in sin did my mother conceive me.

God be merciful to me a sinner.

O deliver me from the wrath to come, through Christ Jesus, who died for me, and rose again.

Lord, give me a new nature. Let Jesus Christ be formed in my soul, that to me to live may be Christ, and to die may be gain.

Lord, I was in my baptism given up to thee; receive me graciously, and love me freely.

Some forms of Prayer.

Lord Jesus, thou hast encouraged little children to come to thee, and hast said, that of such is the kingdom of God. I come to thee; O make me a faithful subject of thy kingdom, take me up in thy arms, put thy hands upon me, and bless me.

O give me grace to redeem me from all iniquity, and particularly from the vanity which childhood and youth is subject to.

Lord, give me a wise and an understanding heart, that I may know and do thy will in every thing, and may in nothing sin against thee.

Lord, grant that from my childhood I may know the holy scriptures, and may continue in the good things that I have learned.

Remove from me the way of lying, and grant me thy law graciously.

Lord, be thou a Father to me; teach me and guide me; provide for me, and protect me; and bless me, even me, O my Father.

Bless all my relations [father, mother, brothers, sisters], and give me grace to do my duty to them in every thing.

Lord, prepare me for death, and give me wisdom to consider my latter end.

O Lord, I thank thee for all thy mercies to me; for life and health, food and raiment, and for my education; for my creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and the hope of glory.

Thanks be to God for his unspeakable gift; blessed be God for JESUS CHRIST. None but Christ, none but Christ for me.

Now to God the Father, the Son, and the Holy Ghost, that great name into which I was baptized, be honour and glory, dominion and praise, for ever and ever. Amen.

Our Father which art in heaven, &c.

Another Paraphrase on the LORD'S PRAYER, *in the words of the Assembly's shorter Catechism.*

OUR Father in heaven, we come to thee as children to a Father, able and ready to help us.

We beseech thee, let thy name be sanctified; enable us and others to glorify thee in all that whereby thou hast made thyself known, and dispose of all things to thine own glory.

Let thy kingdom come; let Satan's kingdom be destroyed, and let the kingdom of thy grace be advanced; let us and others be brought into it, and kept in it, and let the kingdom of thy glory be hastened.

Let thy will be done on earth, as it is done in heaven; make us by thy grace able and willing to know, obey, and submit to thy will in all things, as the angels do in heaven.

Give us this day our daily bread; of thy free gift let us receive a competent portion of the good things of this life, and let us enjoy thy blessing with them.

And forgive us our trespasses, as we forgive them that trespass against us. We pray, that for Christ's sake thou wouldest freely pardon all our sins, and that by thy grace thou wouldest enable us from the heart to forgive others.

And lead us not into temptation, but deliver us from evil. Either keep us, O Lord, from being tempted to sin, or support and deliver us when we are tempted.

For thine is the kingdom, the power, and the glory for ever. Lord, we take our encouragement in prayer from thyself only, and desire in our prayers to praise thee, ascribing kingdom, power, and glory to thee: And in testimony of our desires, and assurance to be heard through Jesus Christ, we say, *Amen.*

Another prayer, drawn out of my plain Catechism for children (which was first published in the year 1708*), which will be easy to those Children who have learned that Catechism.*

O Lord, thou art an infinite and eternal Spirit, most wise and powerful, holy, just, and good.

Thou art the great God that madest the world, and art my Creator; and thou that madest me dost preserve and maintain me; and in thee I live, and move, and have my being. O that I may remember thee as my Creator in the days of my youth, and never forget thee.

Lord, give me grace to serve and honour thee, to worship and obey thee; and in all my ways to trust in thee, and to please thee.

Lord, I thank thee for thy holy word, which thou hast given me to be the rule of my faith and obedience, and which is able to make me wise unto salvation.

I confess, O Lord, that the condition I was born in is sinful and miserable. I am naturally prone to that which is evil, and backward to that which is good, and foolishness is bound up in my heart: and I am by nature a child of wrath, so that if thou hadst not raised up a Saviour for me, I had been certainly lost and undone for ever, I have been disobedient to the command of God, and have eaten forbidden fruit.

But blessed, and for ever blessed be God for the Saviour Jesus Christ, the eternal Son of God, and the only Mediator between God and man, who took our nature upon him, and became man, that he might redeem and save us.

Lord, I bless thee for his holy life; give me to follow his steps. I bless thee for the true and excellent doctrine which he preached; give me to mix faith with it. I bless thee for the miracles which he wrought to confirm his doctrine; and especially that he died the cursed death of the cross to satisfy for sin, and to reconcile us to God, and that he rose again from the dead on the third day, and ascended up into heaven, where he ever lives, making intercession for us, and hath all power, both in heaven and in earth; and that we are assured he will come again in glory to judge the world at the last day.

Some forms of Prayer.

Lord, I thank thee that I am one of his disciples, for I am a baptized Christian; and I give glory to Father, Son, and Holy Ghost, in whose name I was baptized.

Lord, be thou in Christ to me a God, and make me one of thy people.

Be thou my chief good and highest end; let Jesus Christ be my Prince and Saviour; and let the Holy Ghost be my sanctifier and teacher, my guide and comforter.

Lord, enable me to deny all ungodliness and worldly fleshly lusts, and to live soberly, righteously, and godly in this present world, always looking for the blessed hope.

Work in me repentance towards God, and faith towards our Lord Jesus Christ; and give me to live a life of faith and repentance.

Lord, make me truly sorry that I have offended thee, in what I have thought, and spoken, and done amiss, and give me grace to sin no more.

And enable me to receive Jesus Christ, and to rely upon him as my Prophet, Priest, and King, and to give up myself to be ruled, and taught, and saved by him.

Lord, grant unto me the pardon of my sins, the gift of the Holy Ghost, and eternal life.

And give me grace to manifest the sincerity of my faith and repentance, by a diligent and conscientious obedience to all thy commandments.

Enable me to love thee with all my heart, and to love my neighbour as myself.

Give me grace always to make mention of thy name with reverence and seriousness; to read and hear thy word with diligence and attention, to meditate upon it, to believe it, and to frame my life according to it.

Lord, grant that I may receive all thy mercies with thankfulness, and bear all afflictions with patience and submission to thy holy will.

Lord, grant that my heart may never be lifted up with pride, disturbed with anger, or any sinful passion; and that my body may never be defiled with intemperance, uncleanness, or any fleshly lusts: and keep me from ever speaking any sinful words.

Lord, give me grace to reverence and obey my parents and governors. I thank thee for their instructions and reproofs; I pray thee bless them to me, and make me in every thing a comfort to them.

Lord, pity, help, and succour the poor, and those in affliction and distress.

Lord, bless my friends, forgive my enemies, and enable me to do my duty to all men.

Wherein I have in any thing offended thee, I humbly pray for pardon in the blood of Christ, and grace to do my duty better for the time to come; and so to live in the fear of God, as that I may be happy in this world, and that to come.

Lord, prepare me to die and leave this world. O save me from that estate of everlasting misery and torment, which will certainly be the portion

of all the wicked and ungodly, and bring me safe to the world of everlasting rest and joy with thee and Jesus Christ.

And give me wisdom and grace to live a holy godly life, and to make it my great care and business to serve thee, and to save my own soul.

All this I humbly beg in the name, and for the sake of Jesus Christ, my blessed Saviour and Redeemer, to whom, with thee, O Father, and the Eternal Spirit, be honour, glory, and praise, henceforth and for evermore. *Amen.*

A Morning Prayer for a Family.

O Lord our God, we desire, with all humility and reverence, to adore thee as a Being infinitely bright, and blessed, and glorious; thou hast all perfection in thyself, and art the fountain of all being, power, life, motion, and perfection.

Thou art good to all, and thy tender mercies are over all thy works; and thou art continually doing us good, though we are evil and unthankful.

We reckon it an unspeakable privilege that we have liberty of access to thee through Jesus Christ, and leave to call thee our Father in him. O look upon us now, and be merciful to us, as thou usest to do unto those that love thy name.

O give us all to account our daily worship of thee in our family the most needful part of our

daily business, and the most pleasant part of our daily comforts.

Thou art the God of all the families of Israel, be thou the God of our family, and grant, whatever others do, we and ours may always serve the Lord; that thou mayest cause the blessing to rest on our house from the beginning of the year to the end of it. Lord, bless us, and we are blessed indeed.

We humbly thank thee for all the mercies of this night past, and this morning, that we have laid us down and slept, and waked again, because thou hast sustained us; that no plague has come nigh our dwelling: but that we are brought in safety to the light and comforts of another day.

It is of thy mercies, O Lord, that we are not consumed, even because thy compassions fail not; they are new every morning; great is thy faithfulness.

We have rested and are refreshed, when many have been full of tossing to and fro till the dawning of the day: We have a safe and quiet habitation, when many are forced to wander, and lie exposed.

We own thy goodness to us, and ourselves we acknowledge less than the least of all the mercy, and of all the truth thou hast showed unto us.

We confess we have sinned against thee, we are guilty before thee, we have sinned, and have come short of the glory of God. We have corrupt and sinful natures, and are bent to back-

slide from thee; backward to good, and prone to evil continually.

Vain thoughts come into us, and lodge within us, lying down and rising up, and they defile or disquiet our minds, and keep out good thoughts. We are too apt to burden ourselves with that care which thou hast encouraged us to cast upon thee.

We are very much wanting in the duties of our particular relations, and provoke one another more to folly and passion than to love and to good works. We are very cold and defective in our love to God, weak in our desires towards him, and unsteady and uneven in our walking with him; and are at this time much out of frame for his service.

We pray thee forgive all our sins for Christ's sake, and be at peace with us in him who died to make peace, and ever lives making intercession.

There be many that say, Who will show us any good? but, Lord, let us not be put off with the good of this world for a portion: For this is our heart's desire and prayer, Lord, lift up the light of thy countenance upon us, and that shall put gladness into our hearts, more than they have whose corn, and wine, and oil increaseth.

Lord, let thy peace rule in our hearts, and give law to us, and let thy peace keep our hearts and minds, and give comfort to us; and let the consolations of God, which are neither few nor small, be our strength and our song in the house of our pilgrimage.

Lord, we commit ourselves to thy care and

keeping this day. Watch over us for good; compass us about with thy favour as with a shield: preserve us from all evil, yea, the Lord preserve and keep our souls; preserve our going out and coming in.

Our bodies, and all our worldly affairs, we commit to the conduct of thy wise and gracious providence, and submit to its disposal. Let no hurt or harm happen to us; keep us in health and safety; bless our employments, prosper us in all our lawful undertakings, and give us comfort and success in them. Let us eat the labour of our hands, and let it be well with us.

Our precious souls, and all their concerns, we commit to the government of thy Spirit and grace. O let thy grace be mighty in us, and sufficient for us, and let it work in us both to will and to do that which is good, of thine own good pleasure.

O give us grace to do the work of this day in its day, according as the duty of the day requires, and to do even common actions after a godly sort, acknowledging thee in all our ways, and having our eyes ever up to thee, and be thou pleased to direct our steps.

Lord, keep us from sin; give us rule over our own spirits, and grant that we may not this day break out into passion upon provocation, or speak unadvisedly with our lips. Give us grace to live together in peace and holy love, that the Lord may command the blessing upon us, even life for evermore.

Make us conscientious in all our dealings, and always watchful against sin, as becomes those who see thine eye ever upon us. Arm us against every temptation, uphold us in our integrity, keep us in the way of our duty; and grant that we may be in thy fear every day, and all the day long.

In every doubtful case, let our way be made plain before us; and give us that wisdom of the prudent, which is at all times profitable to direct; and let integrity and unrightness preserve us, for we wait on thee.

Sanctify to us all our losses, crosses, afflictions, and disappointments, and give us grace to submit to thy holy will in them, and let us find it good for us to be afflicted, that we may be partakers of thy holiness.

Prepare us for all the events of this day, for we know not what a day may bring forth. Give us to stand complete in thy whole will; to deny ourselves, to take up our cross daily, and to follow Jesus Christ.

Lord, fit us for death, and judgment, and eternity, and give us grace to live every day as those that do not know but it may be their last day.

Lord, plead thy cause in the world; build up thy church into perfect beauty; set up the throne of the exalted Redeemer in all places upon the ruins of the devil's kingdom. Let the reformed churches be more and more reformed, and let every thing that is amiss be amended;

and let those that suffer for righteousness' sake be supported and delivered.

Do us good in these nations: bless the king and all in authority; guide public counsels and affairs, over-rule all to thine own glory; let peace and truth be in our days, and be preserved to those that shall come after us.

Be gracious to all our relations, friends, neighbours, and acquaintances, and do them good according as their necessities are. Supply the wants of all thy people. Dwell in the families that fear thee, and call upon thy name. Forgive our enemies, and those that hate us; give us a right and charitable frame of spirit towards all men, and all that is their's.

Visit those that are in affliction, and comfort them, and be unto them a very present help. Recover the sick, ease the pained, succour the tempted, relieve the oppressed, and give joy to those that mourn in Zion.

Deal with us and our family according to the tenor of the everlasting covenant, which is well ordered in all things, and sure, and which is all our salvation, and all our desire; however it pleaseth God to deal with us and with our house.

Now blessed be God for all his gifts both of nature and grace, for those that concern this life and that to come; especially for Jesus Christ, the fountain and foundation of all; thanks be to God for his unspeakable gift.

We humbly beseech thee, for Christ Jesus' sake, to pardon our sins, accept our services, and grant

an answer of peace to our prayers, even for his sake who died for us, and rose again, who hath taught us to pray, *Our Father which art in heaven, &c.*

An Evening Prayer for a Family.

Most holy, and blessed, and glorious Lord God, whose we are, and whom we are bound to serve, for because thou madest us, and not we ourselves, therefore we are not our own, but thine, and unto thee, O Lord, do we lift up our souls. Thy face, Lord, do we seek; whither shall we go for happiness but to thee, from whom we derive our being?

Thou art the great benefactor of the whole creation: Thou givest to all life, and breath, and all things. Thou art our Benefactor; the God that hast fed us, and kept us all our life long unto this day. Having obtained help of God, we continue hitherto monuments of sparing mercy, and witnesses for thee that thou art gracious, that thou art God and not man; for therefore it is that we are not cut off.

One day tells another, and one night certifies to another that thou art good, and doest good, and never failest those that seek thee, and trust in thee. Thou makest the outgoings of the morning and of the evening to praise thee.

It is through the good hand of our God upon us that we are brought in safety to the close of another day, and that, after the various employments of the day, we come together at night to mention the loving-kindness of the Lord, and

the praises of our God, who is good, and whose mercy endureth for ever.

Blessed be the Lord, who daily loads us with his benefits, even the God of our salvation; for he that is our God is the God of salvation. We have from thee the mercies of the day in its day, according as the necessity of the day requires, though we come far short of doing the work of the day in its day, according as the duty of the day requires.

We bless thee for the ministration of the good angels about us, the serviceableness of the inferior creatures to us, for our bodily health and ease, comfort in our relations, and a comfortable place of abode; that thou hast not made the wilderness our habitation, and the barren land our dwelling; and especially that thou continuest to us the use of our reason, and the quiet and peace of our consciences.

We bless thee for our share in the public tranquillity, that thou hast given us a good land, in which we dwell safely under our own vines and fig-trees.

Above all, we bless thee for Jesus Christ, and his mediation between God and man; for the covenant of grace made with us in him, and all the exceeding great and precious promises and privileges of that covenant; for the throne of grace erected for us, to which we may in his name come with humble boldness, and for the hope of eternal life through him.

We confess we have sinned against thee; this

day we have sinned and done foolishly. O God, thou knowest our foolishness, and our sins are not hid from thee; we mispend our time, we neglect our duty, we follow after lying vanities, and forsake our own mercies. We offend with our tongues. Are we not carnal, and walk as men, below Christians? Who can understand his errors? Cleanse us from our secret faults.

We pray thee give us repentance for our sins of daily infirmity, and make us duly sensible of the evil of them, and of our danger by them; and let the blood of Christ thy Son, which cleanseth from all sin, cleanse us from it, that we may lie down to-night at peace with God, and our souls may comfortably return to him, and repose in him as our rest.

And give us grace so to repent every day for the sins of every day, as that, when we come to die, we may have but the sins of one day to repent of, and so we may be continually easy.

Do us good by all the providences we are under, merciful or afflictive; give us grace to accommodate ourselves to them, and by all bring us nearer to thee, and make us fitter for thee.

We commit ourselves to thee this night, and desire to dwell in the secret place of the most High, and to abide under the shadow of the Almighty. Let the Lord be our habitation, and let our souls be at home in him.

Make a hedge of protection, we pray thee, about us, and about our house, and about all that we have round about, that no evil may befall us,

nor any plague come nigh our dwelling. The Lord be our keeper, who neither slumbers nor sleeps. Lord, be thou a sun and a shield to us.

Refresh our bodies, we pray thee, with quiet and comfortable rest, not to be disturbed with any distrustful disquieting cares and fears; but especially let our souls be refreshed with thy love, and the light of thy countenance, and with thy benignity, which is better than life.

When we awake, grant that we may still be with thee, and may remember thee upon our beds, and meditate upon thee in the night-watches, and may improve the silence and solitude of our retirements for communion with God and our own hearts, that when we are alone we may not be alone, but God may be with us, and we with him.

Restore us to another day in safety, and prepare us for the duties and events of it: and by all supports and comforts of this life, let our bodies be fitted to serve our souls in thy service, and enable us to glorify thee with both, remembering that we are not our own, we are bought with a price.

And forasmuch as we are now brought one day nearer our end, Lord, enable us so to number our days, as that we may apply our hearts unto wisdom. Let us be minded, by our putting off our clothes, and going to sleep in our beds, of putting off the body, sleeping the sleep of death, and of making our bed in the darkness shortly, that we may be daily dying in expectation of it, and preparation for our change, that when we

come to die indeed, it may be no surprize or terror to us, but we may with comfort put off the body, and resign the spirit, knowing whom we have trusted.

Lord, let our families be blessed in him, in whom all the families of the earth are blessed; blessed with all spiritual blessings in heavenly things, by Jesus Christ, and with temporal blessings as far as thou seest good for us. Give us health and prosperity, but especially let our souls prosper and be in health; and let all that belong to us belong to Christ, that we, who live in a house together on earth, may be together for ever with the Lord.

Look with pity upon a lost world, we beseech thee, and set up Christ's throne there where Satan's seat is. Send the gospel where it is not, make it successful where it is; let it be mighty, through God, to the pulling down of the strong holds of sin.

Let the Church of Christ greatly flourish in all places, and make it to appear that it is built upon a rock, and that the gates of hell cannot prevail against it; and suffer not the rod of the wicked any where to rest upon the lot of the righteous.

Let the land of our nativity be still the particular care of thy good providence, that in the peace thereof we may have peace. Let glory dwell in our land, and upon all the glory let there be a defence.

Rule in the hearts of our rulers. We pray thee

continue the king's life and government long a public blessing. Make all that are in places of public trust faithful to the public interest, and all that bear the sword a terror to evil doers, and a protection and praise to them that do well. Own thy ministers in their work, and give them skill and will to help souls to heaven.

Be gracious to all that are dear to us. Let the rising generation be such as thou wilt own, and do thee more and better service in their day than this has done.

Comfort and relieve all that are in sorrow and affliction, lay no more upon them than thou wilt enable them to bear, and enable them to bear what thou dost lay upon them.

Do for us, we pray thee, abundantly above what we are able to ask or think, for the sake of our blessed Saviour Jesus Christ, who is the Lord our righteousness. To Him, with the Father and the eternal Spirit, be glory and praise, now and for ever. *Amen.*

A Family Prayer for the Lord's Day Morning.

Most gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee; the nearer the better, and it will be best of all when we come to be nearest of all in the kingdom of glory.

Thou hast thy being of thyself, and thy happiness in thyself: We therefore adore thee as

the great Jehovah. We have our being from thee, and our happiness in thee, and therefore it is both our duty and our interest to seek thee, to implore thy favour, and to give unto thee the glory due unto thy name.

We bless thee for the return of the morning light, and that thou causest the day-spring to know its place and time. O let the day-spring from on high visit our dark souls, and the Sun of righteousness arise with healing under his wings.

We bless thee that the light we see is the Lord's: That this is the day which the Lord hath made, hath made for man, hath made for himself, we will rejoice and be glad in it. That thou hast revealed unto us thy holy Sabbaths, that we were betimes taught to put a difference between this day and other days, and that we live in a land, in all parts of which God is publicly and solemnly worshipped on this day.

We bless thee, that Sabbath liberties and opportunities are continued to us; and that we are not wishing in vain for these days of the Son of man; that our candlestick is not removed out of its place, as justly it might have been, because we have left our first love.

Now we bid this Sabbath welcome: Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest. O that we may be in the Spirit on this Lord's day; that this may be the Sabbath of the Lord in our dwelling; in our hearts a Sabbath of rest from sin, and a Sabbath of rest in God,

Enable us, we pray thee, so to sanctify this Sabbath, as that it may be sanctified to us, and be a means of our sanctification: that by resting to-day from our worldly employments, our hearts may be more and more taken off from present things, and prepared to leave them: and that by employing our time to-day in the worship of God, we may be led into a more experimental acquaintance with the work of heaven, and be made more meet for that blessed world.

We confess we are utterly unworthy of the honour, and unable for the work of communion with thee; but we come to thee in the name of the Lord Jesus Christ, who is worthy, and depend upon the assistance of thy blessed Spirit to work all our works in us, and so to ordain peace for us.

We keep this day holy, to the honour of God the Father Almighty, the maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou madest all things out of nothing by the word of thy power, and all very good; and they continue to this day according to thine own ordinance, for all are thy servants. Thou art worthy to receive blessing, and honour, and glory, and power; for thou hast created all things, and for thy pleasure they are and were created. O Thou, who at first didst command the light to shine out of darkness, who saidst on the first day of the first week, Let there be light, and there was light, we pray thee shine this day into our hearts, and give us more and more of the light of the knowledge of the glory

of God in the face of Jesus Christ; and let us be thy workmanship, created in Jesus Christ unto good works, a kind of first fruits of thy creatures.

We likewise sanctify this day to the honour of our Lord Jesus Christ, the eternal Son of God, and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he rose again for our justification, that he might bring in an everlasting righteousness. That the stone which the builders refused, the same is become the head-stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. We bless thee that he is risen from the dead as the first fruits of them that slept, that he might be the resurrection and the life to us. Now we pray, that while we are celebrating the memorial of his resurrection with joy and triumph, we may experience in our souls the power and virtue of his resurrection, that we may rise with him, may rise from the death of sin to the life of righteousness, from the dust of this world, to a holy, heavenly, spiritual, and divine life. O that we may be planted together in the likeness of Christ's resurrection, that as Christ was raised from the dead by the glory of the Father, so we also may walk in newness of life.

We sanctify this day also to the honour of the eternal Spirit; that blessed Spirit of grace the

Comforter, rejoicing at the remembrance of the descent of the Spirit upon the apostles on the day of Pentecost, the first day of the week likewise. We bless thee, that when Jesus was glorified, the Holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And now, we pray that the Spirit of him, that raised up Jesus from the dead, may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in us a Spirit of faith, and love, and holiness, a Spirit of power, and of a sound mind.

O Lord, we bless thee for thy holy word, which is a light to our feet, and a lamp to our paths, and which was written for our learning, that we through patience and comfort of the Scriptures might have hope; that the Scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of God here in vain. We bless thee that our eyes see the joyful light, and our ears hear the joyful sound, of a Redeemer and a Saviour, and of redemption and salvation by him; that life and immortality are brought to light by the gospel. Glory be to God in the highest, for in and through Jesus

Christ there is on earth peace, and good-will towards men.

We bless thee for the great gospel record, that God hath given to us eternal life, and this life is in his Son. Lord, we receive it as a faithful saying, and well worthy of all acceptation: we will venture our immortal souls upon it; and we are encouraged by it to come to thee, to beg for an interest in the mediation of thy Son. O let him be made of God to us wisdom, righteousness, sanctification, and redemption; let us be effectually called into fellowship with him, and by faith be united to him, so that Christ may live in us, and we may grow up into him in all things, who is the head, that we may bring forth fruit in him; and whatever we do in word or deed, we may do all in his name. O let us have the Spirit of Christ, that thereby we may make it appear we are his. And through him we pray that we may have eternal life, that none of us may come short of it, but that all of us may have the first fruits and earnest of it abiding in us.

We bless thee for the new covenant made with us in Jesus Christ; that when the covenant of innocency was irreparably broken, so that it was become impossible for us to get to heaven by that covenant, thou wast then pleased to deal with us upon new terms; that we are under grace and not under the law; that this covenant is established upon better promises in the hand of a Mediator. Lord, we fly for refuge to it, we take hold of it as the hope set before us: O receive

us graciously into the bond of this covenant, and make us accepted in the beloved, according to the tenor of the covenant. Thou hast declared, concerning the Lord Jesus, that he is thy beloved Son in whom thou art well pleased; and we humbly profess that he is our beloved in whom we are well pleased; Lord, be well pleased with us in him.

O that our hearts may be filled this day with pleasing thoughts of Christ, and his love to us, that great love wherewith he loved us. O the admirable dimensions of that love! the height and depth, the length and breadth of the love of Christ, which passeth knowledge! Let this love constrain us to love him, and to live to him who died for us and rose again. O that it may be a pleasure and mighty satisfaction to us to think, that while we are here praying at the footstool of the throne of grace, our blessed Saviour is sitting at the right hand of the throne of glory interceding for us. We earnestly beg, that through him we may find favour with thee our God, and may be taken into covenant and communion with thee.

We humbly pray thee, for his sake, forgive all our sins, known and unknown, in thought, word, and deed. Through him let us be acquitted of all guilt, and accepted as righteous in thy sight. Let us not come into condemnation as we have deserved; let our iniquity be taken away, and our sin covered; and let us be clothed with the spotless robe of Christ's righteousness, that the

shame of our nakedness may not appear. O let no cloud of guilt interpose between us and our God this day, to intercept our comfortable communion with him. And let our lusts be mortified and subdued, that our own corruptions may not be as a clog to us, to hinder the ascent of our souls heavenwards.

We pray thee assist us in all our religious services of this thine own holy day. Go along with us to the solemn assembly; for if thy presence go not up with us, wherefore should we go up? Give us to draw nigh to thee with a true heart, and in full assurance of faith. Meet us with a blessing; grace thine own ordinances with thy presence, that special presence of thine which thou hast promised there, where two or three are gathered together in thy name. Help us against our manifold infirmities, and the sins that do most easily beset us in our attendance upon thee. Let thy word come with life and power to our souls, and be as good seed sown in a good soil, taking root, and bringing forth fruit to thy praise; and let our prayers and praises be spiritual sacrifices, acceptable in thy sight through Christ Jesus; and let those that tarry at home divide the spoil.

Let thy presence be in all the assemblies of good Christians this day: Grace be with all them that love the Lord Jesus Christ in sincerity: let grace be upon them all. In the chariot of the everlasting gospel let the great Redeemer ride forth triumphantly, conquering and to con-

quer; and let every thought be brought into obedience to him. Let many be brought to believe the report of the gospel, and to many let the arm of the Lord be revealed. Let sinners be converted unto thee, and thy saints edified and built up in faith, holiness, and comfort unto salvation. Complete the number of thine elect, and hasten thy kingdom.

Now the Lord of peace himself give us peace always by all means. The God of hope fill us with joy and peace in believing, for Christ Jesus sake, our blessed Saviour and Redeemer, who hath taught us to pray, *Our Father which art in heaven, &c.*

A Family Prayer for the Lord's Day Evening.

O Eternal, and for ever blessed and glorious Lord God: Thou art God over all, and rich in mercy to all that call upon thee, most wise and powerful, holy, just, and good; the King of kings, and the Lord of lords; our Lord and our God.

Thou art happy without us, and hast no need of our services, neither can our goodness extend unto thee, but we are miserable without thee; we have need of thy favour, and are undone, for ever undone, if thy goodness extend not unto us; and therefore, Lord, we entreat thy favour with our whole hearts. O let thy favour be

towards us in Jesus Christ, for our happiness is bound up in it, and it is to us better than life. We confess we have forfeited thy favour, we have rendered ourselves utterly unworthy of it; yet we are humbly bold to pray for it in the name of Jesus Christ, who loved us, and gave himself for us.

We bewail it before thee, that by the corruption of our nature we are become odious to thine holiness, and utterly unfit to inherit the kingdom of God, and that, by our many actual transgressions, we are become obnoxious to thy justice, and liable to thy wrath and curse. Being by nature children of disobedience, we are children of wrath, and have reason both to blush and tremble in all our approaches to the holy and righteous God. Even the iniquity of our holy things would be our ruin, if God should deal with us according to the desert of them.

But with thee, O God, there is mercy and plenteous redemption: Thou hast graciously provided for all those that repent and believe the gospel, that the guilt of their sin shall be removed through the merit of Christ's death, and the power of their sins broken by his Spirit and grace; and he is able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for us.

Lord, we come to thee, as a Father, by Jesus Christ the Mediator, and earnestly desire, by repentance and faith, to turn from the world and the flesh to God, in Jesus Christ, as our ruler

and portion. We are sorry that we have offended thee: we are ashamed to think of our treacherous and ungrateful carriage towards thee. We desire that we may have no more to do with sin, and pray as earnestly that the power of sin may be broken in us, as that the guilt of sin may be removed from us. And we rely only upon the righteousness of Jesus Christ, and upon the merit of his death for the procuring of thy favour. O look upon us in him, and for his sake receive us graciously; heal our backslidings, and love us freely, and let not our iniquity be our ruin.

We beg, that being justified by faith, we may have peace with God through our Lord Jesus Christ, whom God hath set forth to be a propitiation for sin, that he may be just, and the justifier of them which believe in Jesus. Through him who was made sin for us, though he knew no sin, let us, who know no righteousness of our own, be accepted as righteous.

And the God of peace sanctify us wholly, begin and carry on that good work in our souls, renew us in the spirit of our minds, and make us in every thing such as thou wouldst have us to be. Set up thy throne in our hearts, write thy law there, plant thy fear there, and fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteousness, to the glory and praise of God.

Mortify our pride, and clothe us with humility; mortify our passions, and put upon us the ornament of a meek and quiet spirit, which is in

the sight of God of great price. Save us from the power of a vain mind, and let thy grace be mighty in us, to make us serious and sober-minded. Let the flesh be crucified in us, with all its affections and lusts, and give us grace to keep under our body, and to bring it into subjection to the laws of religion and right reason, and always to possess our vessel in sanctification and honour.

Let the love of the world be rooted out of us, and that covetousness which is idolatry; and let the love of God in Christ be rooted in us. Shed abroad thy love in our hearts by the Holy Ghost, and give us to love thee, the Lord our God, with all our heart and soul, with all our mind and might, and to do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice, and uncharitableness; pluck up these roots of bitterness out of our minds, and give us grace to love one another with a pure heart fervently, as becomes the followers of the Lord Jesus, who has given us this as his new commandment. O that brotherly love may continue among us; love without dissimulation.

We pray thee rectify all our mistakes; if in any thing we be in an error, discover it to us, and let the Spirit of truth lead us into all truth; the truth as it is in Jesus; the truth which is according to godliness: and give us that good understanding which they have that do thy commandments; and let thy love, and all good affections,

abound in us yet more and more, in knowledge, and in all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter insufficiency to make us happy, that we may never set our hearts upon it, nor raise our expectation from it: And convince us of the vileness of sin, and its certain tendency to make us miserable, that we may hate it, and dread it, and every thing that looks like it, or leads to it.

Convince us, we pray thee, of the worth of our own souls, and the weight of eternity, and the awfulness of that everlasting state which we are standing upon the brink of, and make us diligent and serious in our preparation for it, labouring less for the meat that perisheth, and more for that which endures to eternal life, as those who have set their affections on things above, and not on things that are on earth, which are trifling and transitory.

O that time, and the things of time, may be as nothing to us in comparison with eternity, and the things of eternity; that eternity may be much upon our heart and ever in our eye; that we may be governed by that faith, which is the substance of things hoped for, and the evidence of things not seen; looking continually at the things that are not seen, that are eternal.

Give us grace, we pray thee, to look up to the other world with such a holy concern, as that we may look down upon this world with a holy contempt and indifferency, as those that must be here but a very little while, and must

be somewhere for ever; that we may rejoice as though we rejoiced not, and weep as though we wept not, and buy as though we possessed not, and may use this world as not abusing it, because the fashion of this world passeth away, and we are passing away with it.

O let thy grace be mighty in us, and sufficient for us, to prepare us for the great change which will come certainly and shortly, and may come very suddenly, which will remove us from a world of sense to a world of spirits; from our state of trial and probation to that of recompence and retribution; and to make us meet for the inheritance of the saints in light; that when we fail we may be received into everlasting habitations.

Prepare us, we beseech thee, for whatever we may meet with betwixt us and the grave. We know not what is before us, and therefore know not what particular provision to make; but thou dost, and therefore we beg of thee to fit us by thy grace for all the services and all the sufferings which thou shalt at any time call us out to; and arm us against every temptation which we may at any time be assaulted with, that we may at all times, and in all conditions, glorify God, keep a good conscience, and be found in the way of our duty, and may keep up our hope and joy in Christ, and a believing prospect of eternal life; and then welcome the holy will of God.

Give us grace, we pray thee, to live a life of communion with thee, both in ordinances and provi-

dences, to set thee always before us, and to have our eyes ever upon thee, and to live a life of dependence upon thee, upon thy power, providence, and promise, trusting in thee at all times, and pouring out our hearts before thee; and to live a life of devotedness to thee, and to thine honour and glory as our highest end. And that we may make our religion not only our business, but our pleasure, we beseech thee enable us to live a life of complacency in thee, to rejoice in thee always; the making God our heart's delight, so that we may have our heart's desire; and this is our heart's desire, to know, and love, and live to God; to please him, and to be pleased in him.

We beseech thee preserve us in our integrity to our dying day, and grant that we may never forsake thee, or turn from following after thee, but that with purpose of heart we may cleave unto the Lord, and may not count life itself dear to us, so we may but finish our course with joy and true honour.

Let thy good providence order all the circumstances of our dying, so as may best befriend our comfortable removal to a better world; and let thy grace be sufficient for us, to enable us to finish well; and let us then have an abundant entrance ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And while we are here, make us wiser and better every day than another, more weaned from the world, and more willing to leave it;

more holy, heavenly, and spiritual; that the longer we live in this world, the fitter we may be for another, and our last days may be our best days, our last works our best works, and our last comforts our sweetest comforts.

We humbly pray thee, accomplish all that which thou hast promised concerning thy church in the latter days. Let the earth be filled with thy glory; let the fulness of the Gentiles be brought in, and let all Israel be saved. Let the mountain of the Lord's house be established upon the top of the mountains, and exalted above the hills, and let all nations flow unto it.

Propagate the gospel in the plantations, and let the enlargement of trade and commerce contribute to the enlargement of thy church. Let the kingdom of Christ be set up in all places upon the ruins of the devil's kingdom.

Hasten the downfall of the man of sin, and let primitive Christianity, even pure religion, and undefiled before God and the Father, be revived, and be made to flourish in all places; and let the power of godliness prevail and get ground among all that have the form of it.

Let the wars of the nations end in the peace of the church, the shakings of the nations end in the establishment of the church, and the convulsions and revolutions of states and kingdoms in the settlement and advancement of the kingdom of God among men, that kingdom which cannot be moved.

Let Great Britain and Ireland flourish in all their public interests. Let thine everlasting gospel be always the glory in the midst of us, and let thy providence be a wall of fire round about us. Destroy us not, but let a blessing be among us, even a meat-offering and a drink-offering to the Lord our God.

Be very gracious to our sovereign lord the king, protect his person, preserve his health, prolong his days, guide his counsels, let his reign be prosperous, and crown all his undertakings for the public good.

Bless the privy counsellors, the nobility, the judges and magistrates in our several counties and corporations, and make them in all their places faithful and serviceable to the interest of the nation, and every way public blessings.

Bless all the ministers of thy holy word and sacraments; make them burning and shining lights, and faithful to Christ, and to the souls of men; unite all thy ministers and people together in the truth, and in true love one to another; pour out a healing spirit upon them, a spirit of love and charity, mutual forbearance and condescension, that with one shoulder and with one consent all may study to promote the common interest of our great Master, and the common salvation of precious souls.

We pray thee prosper the trade of the nation and our coasts, disappoint the devices of our enemies against us, preserve the public peace, and keep all the people of these lands in quietness among

themselves, and due subjection to the authority God hath set over us: and let the Lord delight to dwell among us, and to do us good.

Bless the fruits of the earth; continue our plenty; abundantly bless our provision, and satisfy even our poor with bread.

We bless thee for all the mercies of this thine own holy day. We have reason to say, that a day in thy courts is better than a thousand. How amiable are thy tabernacles, O Lord of hosts! Bless the words we have heard this day to us, and to all that heard it; hear our prayers, accept our praises, and forgive what thy pure eye hath seen amiss in us and our performances.

Take us under thy protection this night, and enable us to close the day with thee, that we may lie down, and our sleep may be sweet. Be with us the week following in all our ways; forgive us that we brought so much of the week with us into the Sabbath, and enable us to bring a great deal of the Sabbath with us into the week, that we may be the fitter for the next Sabbath, if we should live to see it.

Make us meet for the everlasting Sabbath, which we hope to keep within the vail, when time and days shall be no more: And let this day bring us a Sabbath day's journey nearer heaven, and make us a Sabbath day's work fitter for it.

As we began this Lord's day with the joyful memorials of Christ's resurrection, so we desire to conclude it with the joyful expectation of Christ's second coming, and of our own resur-

rection, then to a blessed immortality, triumphing in hope of the glory of God.

Bless the Lord, love the Lord, O our souls, and let all that is within us love and bless his holy name; for he is good, and his mercy endures for ever. In praising God, we desire to spend as much of our time as may be, that we may begin our heaven now; for in this good work we hope to be spending a happy eternity.

Now unto the King eternal, immortal, invisible, the only wise God, and our God, in three Persons; Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. *Amen.*

A Prayer proper to be put up by Parents for their Children.

O Lord our God, the God of the spirits of all flesh: all souls are thine, the souls of the parents and the souls of the children are thine, and thou hast grace sufficient for both.

Thou wast our father's God, and as such we will exalt thee; thou art our children's God, and also we will plead with thee; for the promise is to us and to our children, and thou art a God in covenant with believers and their seed.

Lord, it is thy good providence that hath built us up into a family. We thank thee for the children thou hast graciously given thy servants; the Lord that hath blessed us with them, make them

blessings indeed to us, that we may never be tempted to wish we had been written childless.

We lament the iniquity which our children are conceived and born in; and that corrupt nature which they derive through our loins.

But we bless thee there is a fountain opened for their cleansing from that original pollution, and that they were betimes by baptism dedicated to thee, and admitted into the bonds, and under the blessings of thy covenant: that they are born in thy house, and taken in as members of thy family upon earth.

It is a comfort to us to think that they are baptized, and we desire humbly to plead it with thee. They are thine, save them. Enable them, as they become capable, to make it their own act and deed to join themselves unto the Lord, that they may be owned as thine in that day when thou makest up thy jewels.

Give them a good capacity of mind, and a good disposition, make them towardly and tractable, and willing to receive instruction; incline them betimes to religion and virtue. Lord, give them wisdom and understanding; and drive out the foolishness that is bound up in their hearts.

Save them from the vanity which childhood and youth is subject to, and fit them every way to live comfortably and usefully in this world. We ask not for great things in this world for them. Give them, if it please thee, a strong and healthful constitution of body; preserve them from all ill accidents, and feed them with food convenient for them.

But the chief thing we ask of God for them is, that thou wilt pour thy Spirit upon our seed, even thy blessing, that blessing of blessings upon our offspring, that they may be a seed to serve thee, which shall be accounted unto the Lord for a generation. Give them that good part which shall never be taken away from them.

Give us wisdom and grace to bring them up in thy fear, in the nurture and admonition of the Lord, with meekness and tenderness, and having them in subjection with all gravity. Teach us how to teach them the things of God as they are able to bear them, and how to reprove and admonish, and when there is need, to correct them in a right manner; and how to set them good examples of every thing that is virtuous and praiseworthy, that we may recommend religion to them, and so train them up in the way wherein they should go, that if they live to be old they may not depart from it.

Keep them from the snare of evil company, and all the temptations to which they are exposed, and make them betimes sensible how much it is their interest, as well as their duty, to be religious: And, Lord, grant that none that come of us may come short of eternal life, or be found on the left hand of Christ in the great day.

We earnestly pray that Christ may be formed in their souls betimes, and that the seeds of grace may be sown in their hearts while they are young; and we may have the satisfaction of seeing them walking in the truth, and setting their

faces heaven-wards. Give them now to hear counsel and receive instruction, that they may be wise in their latter end: and if they be wise, our hearts shall rejoice, even ours.

Prosper the means of their education; let our children be taught of the Lord, that great may be their peace; and give them so to know thee the only true God, and Jesus Christ whom thou hast sent, as may be life eternal to them.

O that they may betimes get wisdom, and get understanding, and never forget it. As far as they are taught the truth as it is in Jesus, give them to continue in the things which they have learned.

It is our heart's desire and prayer, that our children may be praising God on earth when we are gone to praise him in heaven, and that we and they may be together for ever, serving him day and night in his temple.

If it should please God to remove any of them from us while they are young, let us have grace submissively to resign them to thee, and let us have hope in their death.

If thou remove us from them while they are young, be thou thyself a Father to them, to teach them and provide for them; for with thee the fatherless findeth mercy.

Thou knowest our care concerning them, we cast it upon thee; ourselves and ours we commit to thee. Let not the light of our family-religion be put out with us, nor that treasure be buried in our graves, but let those that come after us do thee more and better service in their day than

we have done in ours, and be unto thee for a name and a praise.

In these prayers we aim at thy glory. Father, let thy name be sanctified in our family; there let thy kingdom come, and let thy will be done by us and ours, as it is done by the angels in heaven; for Christ Jesus' sake, our blessed Saviour and Redeemer, whose seed shall endure for ever, and his throne as the days of heaven.

Now to the Father, Son, and Holy Ghost, that great and sacred name, into which we and our children were baptized, be honour and glory, dominion and praise, henceforth and for ever. *Amen.*

A Prayer for the use of a particular Person, before the receiving of the Sacrament of the Lord's Supper.

Most holy, and blessed, and gracious Lord God, with all humility and reverence I here present myself before thee, to seek thy face and entreat thy favour, and, as an evidence of thy good-will towards me, to beg that I may experience thy good work in me.

I acknowledge myself unworthy, utterly unworthy of the honour; unfit, utterly unfit, for the service to which I am now called. It is an inestimable privilege that I am permitted so often to hear from thee in thy word, and to speak to thee in prayer; and yet, as if this had been a small matter, I am now invited into communion with

thee at thy holy table, there to celebrate the memorial of my Saviour's death, and to partake by faith of the precious benefits which flow from it. I, who deserve not the crumbs, am called to eat the children's bread.

O Lord, I thank thee for the institution of this blessed ordinance, this precious legacy and token of love, which the Lord Jesus left to his church; that it is preserved to this age, that it is administered in this land, that I am admitted to it, and have now before me an opportunity to partake of it. Lord, grant that I may not receive thy grace herein in vain.

O thou, who hast called me to the marriage-supper of the Lamb, give me the wedding-garment; work in me a disposition of soul, and all those pious and devout affections which are suited to the solemnities of this ordinance, and requisite to qualify me for an acceptable and advantageous participation of it. Behold the fire and the wood, all things are now ready; but where is the lamb for the burnt-offering? Lord, provide thyself a Lamb, by working in me all that thou requirest of me upon this occasion. The preparation of the heart, and the answer of the tongue, are both from thee; Lord, prepare my unprepared heart for communion with thee.

Lord, I confess I have sinned against thee, I have done foolishly, very foolishly, for foolishness is bound up in my heart; I have sinned, and have come short of being glorified with thee. The imagination of my heart is evil continually, and the

bias of my corrupt nature is very strong toward the world, and the flesh, and the gratifications of sense; but towards God, and Christ, and heaven, I move slowly, and with a great many stops and pauses. Nay, there is in my carnal mind a wretched aversion to divine and spiritual things. I have mispent my time, trifled away my opportunities, have followed after lying vanities, and forsaken my own mercies. God be merciful to me a sinner! for how little have I done, since I came into the world, of the great work that I was sent into the world about?

Thou hast taken me into covenant with thee; for I am a baptized Christian, set apart for thee, and sealed to be thine; thou hast laid me, and I also have laid myself, under all possible obligations to love thee, and serve thee, and live to thee. But I have started aside from thee like a deceitful bow: I have not made good my covenant with thee, nor hath the temper of my mind, and the tenor of my conversation, been agreeable to that holy religion which I make profession of, to my expectations from thee, and engagements to thee. I am bent to backslide from the living God, and if I were under the law, I were undone: but I am under grace, a covenant of grace which leaves room for repentance, and promiseth pardon upon repentance, which invites even backsliding children to return, and promises that their backsliding shall be healed. Lord, I take hold of this covenant; seal it to me at thy table. There let me find my heart truly humbled

for sin, and sorrowing for it after a godly sort: O that I may there look on him whom I have pierced, and mourn, and be in bitterness for him; that there I may sow in tears, and receive a broken Christ into a broken heart: and there let the blood of Christ, which speaks better things than that of Abel, be sprinkled upon my conscience, to purify and pacify it. There let me be assured that thou art reconciled to me, that my iniquities are pardoned, and that I shall not come into condemnation. There say unto me, be of good cheer, thy sins are forgiven thee.

And that I may not come unworthily to this blessed ordinance, I beseech thee lead me into a more intimate and experimental acquaintance with Jesus Christ and him crucified; with Jesus Christ and him glorified; that knowing him, and the power of his resurrection, and the fellowship of his sufferings, and being by his grace planted in the likeness of both, I may both discern the Lord's body, and show forth the Lord's death.

Lord, I desire, by a true and lively faith, to close with Jesus Christ, and consent to him as my Lord and my God. I here give up myself to him as my Prophet, Priest, and King, to be ruled, and taught, and saved by him. This is my beloved, and this is my friend. None but Christ, none but Christ. Lord, increase this faith in me, perfect what is lacking in it; and enable me, in receiving the bread and wine at thy table, by a lively faith to receive Christ Jesus the Lord. O let the great gospel doctrine of Christ's dying to save

sinners, which is represented in that ordinance, be meat and drink to my soul, meat indeed, and drink indeed. Let it be both nourishing and refreshing to me, let it be both my strength and my song, and be the spring both of my holiness and my comfort. And let such deep impressions be made upon my soul, by actual commemoration of it, as may always abide upon me, and have a powerful influence on me in my whole conversation; that the life I now live in the flesh may be by the faith of the Son of God, who loved me, and gave himself for me.

Lord, I beseech thee fix my thoughts; let my heart be engaged to approach unto thee, that I may attend upon thee without distraction. Draw out my desires towards thee; give me to hunger and thirst after righteousness that I may be filled; and to draw near to thee with a true heart, and in full assurance of faith; and since I am not straitened in thee, O let me not be straitened in my own bosom.

Draw me, Lord, and I will run after thee. O send out thy light and thy truth, let them lead and guide me; pour thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good, and leave me not to myself. Awake, O north wind, and come thou south, and blow upon my garden; come, O blessed Spirit of grace, and enlighten my mind with the knowledge of Christ; bow my will to the will of Christ; fill my heart with the love of

Christ, and confirm my resolutions to live and die with him.

Work in me, I pray thee, a principle of holy love and charity towards all men, that I may forgive my enemies (which by grace I heartily do), and may keep up a spiritual communion in faith, hope, and holy love, with all that in every place call on the name of Jesus Christ our Lord. Lord, bless them all, and particularly that congregation with which I am to join in this solemn ordinance. Good Lord, pardon every one that engageth his heart to seek God, the Lord God of their fathers, though not cleansed according to the purification of the sanctuary. Hear my prayers, and heal the people.

Lord, meet me with a blessing, a father's blessing at thy table; grace thine own institution with thy presence: and fulfil in me all the good pleasure of thy goodness, and the work of faith with power, for the sake of Jesus Christ, my blessed Saviour and Redeemer. To him, with the Father and the eternal Spirit, be everlasting praises. *Amen.*

Another, after receiving of the Lord's Supper.

O Lord my God, and my Father in Jesus Christ, I can never sufficiently admire the condescension of thy grace to me. What is man that thou dost thus magnify him, and the son of man that thou thus visitest him? Who am I, and what is my house, that thou hast brought me hitherto?

Hast brought me into the banqueting-house, and thy banner over me hath been love? I have reason to say, That a day in thy courts, an hour at thy table, is better, far better than a thousand days, than ten thousand hours elsewhere. It is good for me to draw near to God. Blessed be God for the privileges of his house, and for those comforts with which he makes his people joyful in his house of prayer.

But I have reason to blush and be ashamed of myself, that I have not been more affected with the great things which have been set before me, and offered to me at the Lord's table. O what a vain, foolish, and trifling heart have I? When I would do good, even evil is present with me. Good Lord, be merciful to me, and pardon the iniquity of my holy things, and let not my many defects, in my attendance upon thee, be laid to my charge, or hinder my profiting by the ordinance.

I have now been commemorating the death of Christ; Lord, grant that by the power thereof sin may be crucified in me, the world crucified to me, and I to the world; and enable me so to bear about with me continually the dying of the Lord Jesus, as that the life also of Jesus may be manifested in my mortal body.

I have now been receiving the precious benefits which flow from Christ's death; Lord, grant that I may never lose, never forfeit those benefits; but as I have received Christ Jesus the Lord, give me grace so to walk in him, and to live as

one that am not my own, but am bought with a price, glorifying God with my body and spirit, which are his.

I have now been renewing my covenant with thee, and engaging myself afresh to thee to be thine; now, Lord, give me grace to perform my vow. Keep it always in the imagination of the thought of my heart, and establish my way before thee. Lord, preserve me by thy grace, that I may never return again to folly. After God hath spoken peace, may I never, by my loose and careless walking, undo what I have been doing to-day; but having my heart enlarged with the consolation of God, give me to run the way of thy commandments with cheerfulness and constancy, and still to hold fast my integrity.

This precious soul of mine, which is the work of thine own hands, and the purchase of thy Son's blood, I commit into thy hands, to be sanctified by thy Spirit and grace, and wrought up into conformity to thy holy will in every thing. Lord, set up thy throne in my heart, write thy law there, shed abroad thy love there, and bring every thought within me into obedience to thee, to the commanding power of thy law, and the constraining power of thy love. Keep through thine own name that which I commit unto thee, keep it against that day when it shall be called for; let me be preserved blameless to the coming of thy glory, that I then may be presented faultless with exceeding joy.

All my outward affairs I submit to the dis-

posal of thy wise and gracious providence. Lord, save my soul, and then, as to other things, do as thou pleasest with me; only make all providences work together for my spiritual and eternal advantage. Let all things be pure to me, and give me to taste covenant love in common mercies; and by thy grace let me be taught, both how to want and how to abound, how to enjoy prosperity, and how to bear adversity, as becomes a Christian; and at all times let thy grace be sufficient for me, and mighty in me, to work in me both to will and to do that which is good of thine own good pleasure.

And that in every thing I may do my duty, and stand complete in it, let my heart be enlarged in love to Jesus Christ, and affected with the height and depth, the length and breadth, of that love of his to me, which passeth all conception and expression.

And as an evidence of that love, let my mouth be filled with his praises. Worthy is the Lamb that was slain, to receive blessing, and honour, and glory, and power: for he was slain, and hath redeemed a chosen remnant unto God by his blood, and made them to him kings and priests. Bless the Lord, O my soul, and let all that is within me bless his holy name, who forgiveth all mine iniquities, and healeth all my diseases: who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy; who hath begun a good work, and will perform it unto the day of Christ. As long as I live will

I bless the Lord; I will praise my God while I have any being; and when I have no being upon earth, I hope to have a being in heaven to be doing it better. O let me be borne up in everlasting arms, and carried from strength to strength, till I appear before God in Zion, for Jesus' sake, who died for me, and rose again, in whom I desire to be found living and dying. Now to God the Father, Son, and Spirit, be ascribed kingdom, power, and glory, henceforth and for ever. Amen.

An Address to God before Meat.

O Lord our God, in thee we live, and move, and have our being, and from thee receive all supports and comforts of our being. Thou spreadest our table, and fillest our cup, and comfortest us with the gifts of thy bounty from day to day. We own our dependence upon thee, and our obligations to thee: pardon our sins we pray thee; sanctify thy good creatures to our use, and give us grace to receive them soberly and thankfully, and to eat and drink not to ourselves, but to thy glory, through Jesus Christ our blessed Lord and Saviour. Amen.

After Meat.

Blessed be the Lord who daily loads us with his benefits, and gives us all things richly to enjoy, though we serve him but poorly. O Lord, we thank thee for present refreshments in the use of thy good creatures, and for thy love to

our souls in Jesus Christ, which sweetens all. We pray thee pardon our sins, go on to do us good; provide for the poor that are destitute of daily food; fit us for thy whole will, and be our God, and guide, and portion for ever, through Jesus Christ, our Lord and Saviour. Amen.

HYMNS.

THE Heavens, throughout their vast extent,
Declare their Maker's praise;
The glittering starry firmament
His handy-work displays.
Day unto day doth celebrate,
And night to night proclaim,
Without the help of speech or tongue,
His universal fame.
There doth the sun, with joy and strength,
His constant course complete;
The earth rejoiceth in his light,
And in his quick'ning heat.
So let the Lord shine on our souls,
Lighten and warm us thus;
Prosper, O God, our handy-works,
And stablish them to us.

THE voice of saving health and joy
In just men's dwellings is;
The Lord's right hand works pow'rfully,
That strong right hand of his.
I laid me down and sweetly slept,
And safely wak'd again;
Because it was the Lord that kept,
And did my soul sustain.
Therefore we wait for thee, O Lord,
Who still art our defence;
In all estates we trust in thee,
With cheerful confidence.
Lord, let thy grace on us descend
Like a refreshing shower;
For all our hopes and joys depend
On thine almighty power.

DIRECTIONS

FOR

Daily Communion

WITH

GOD.

IN THREE DISCOURSES.

SHOWING

HOW TO BEGIN, HOW TO SPEND,

AND

HOW TO CLOSE,

EVERY DAY WITH GOD.

TO THE READER.

The two first of these Discourses were preached (that is, the substance of them) at the morning lecture at Bethnal Green; the former, August 13, the other, August 21, 1712. The latter of them I was much importuned to publish by many who heard it, which yet I then had no thoughts at all of doing, because, in divers practical treatises, we have excellent directions given of the same nature and tendency by better hands than mine. But, upon second thoughts, I considered, that both those sermons, of beginning and spending the day with God, put together, might perhaps be of some use to those into whose hands those larger treatises do not fall. And the truth is, the subject of them is of such a nature, that if they may be of any use, they may be of general and lasting use; whereupon I entertained the thought of writing them over, with very large additions throughout, as God should enable me, for the Press. Communicating this thought to some of my friends, they very much encouraged me to proceed in it, but advised me to add a third discourse, of closing the day with God, which I thereupon took for my subject at an Evening Lecture, Sept. 3. and have now likewise much enlarged and altered. And so this came to be what it is.

I am not without hopes, that something may hereby be contributed, among plain people, by the blessing of God upon the endeavour, and the working of his grace with it, to the promoting of serious godliness, which is the thing I aim at. And yet I confess I had not published it, but designing it for a present to my dearly beloved friends in the country, whom I have lately been rent from.

And to them, with the most tender affection, and most sincere respects, I dedicate it, as a testimony of my abiding concern for their spiritual welfare; hoping and praying, that their conversation may be in every thing as becomes the gospel of Christ, that whether I come and see them, or else be absent, I may hear comfortably of their affairs, that they stand fast in one spirit, with one mind, striving together for the Faith of the Gospel. I am, their cordial and affectionate well-wisher,

MATTHEW HENRY.

Sept. 8, 1712.

THE

FIRST DISCOURSE;

SHOWING

HOW TO BEGIN EVERY DAY WITH GOD.

PSALM V. 3.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my Prayer unto thee, and I will look up.

You would think it a rude question if I should ask you, and yet I must entreat you seriously to ask yourselves, What brings you hither so early this morning? And what is your business here? Whenever we are attending on God in holy ordinances (nay, wherever we are), we should be able to give a good answer to the question which God put to the prophet, *What dost thou here, Elijah?* As when we return from holy ordinances, we should be able to give a good answer to the question which Christ put to those that attended on John Baptist's ministry, *What went you out into the wilderness to see?*

It is surprising to see so many got together here; surely the fields are white unto the harvest: and I am willing to hope, it is not merely for a walk this pleasant morning that you are come hither, or for curiosity; because the morning lecture was never here before; that it is not for company, or to meet your friends here; but that you are come with a pious design to give glory to God, and to receive grace from him, and in both to

keep up your communion with him. And if you ask us, that are ministers, what our business is, we hope we can truly say, it is (as God shall enable us) to assist and further you herein. Comest thou peaceably? said the elders of Bethlehem to Samuel; and so perhaps you will say to us. To which we answer as the prophet did, Peaceably we come to sacrifice unto the Lord, and invite you to the sacrifice.

While the lecture continues with you, you have an opportunity of more than doubling your morning devotions; besides your worshipping of God in secret, and in your families, which this must not supercede, or jostle out, you here call upon God's name in the solemn assembly; and it is as much your business, in all such exercises, to pray a prayer together, as it is to hear a sermon; and it is said, the original of the morning exercise was a meeting for prayer, at the time when the nation was groaning under the dreadful desolating judgment of a civil war. You have also an opportunity of conversing with the word of God; you have precept upon precept, and line upon line. O that, as the opportunity wakens you morning by morning, so (as the prophet speaks) your ears may be awakened to hear as the learned, Isa. l. 4.

But this is not all; we desire that such impressions may be made upon you by this cluster of opportunities, as you may always abide under the influence of; that this morning lecture may leave you better disposed to morning worship

ever after; that these frequent acts of devotion may so confirm the habit of it, as that from henceforward your daily worship may become more easy, and, if I may say so, in a manner natural to you.

For your help herein, I would recommend to you holy David's example in the text, who having resolved in general, ver. 2, that he would abound in the duty of prayer, and abide by it; Unto thee will I pray, here fixeth one proper time for it, and that is the morning: My voice shalt thou hear in the morning; not in the morning only. David solemnly addressed himself to the duty of prayer three times a-day as Daniel did; Morning and evening, and at noon will I pray, and cry aloud, Psalm lv. 17. Nay, he doth not think that enough, but seven times a-day will I praise thee, Psalm cxix. 164. But particularly in the morning.

Doct. It is our wisdom and duty to begin every day with God.

Let us observe in the Text:

1. The good work itself that we are to do.—God must hear our voice, we must direct our prayer to him, and we must look up.

2. The special time appointed and observed for the doing of this good work; and that is in the morning, and again in the morning; that is, every morning, as duly as the morning comes.

For the first. The good work, which, by the example of David, we are here taught to do, is, in one word, to pray; a duty dictated by the

light and law of nature, which plainly and loudly speaks, Should not a people seek unto their God? But which the gospel of Christ gives us much better instructions in, and encouragement to, than any that nature furnisheth us with; for it tells us what we must pray for, in whose name we must pray, and by whose assistance, and invites us to come boldly to the throne of grace, and to enter into the holiest by the blood of Jesus. This work we are to do, not in the morning only, but at other times, at all times; we read of preaching the word out of season, but we do not read of praying out of season, for that is never out of season; the throne of grace is always open, and humble supplicants are always welcome, and cannot come unseasonably.

But let us see how David here expresseth his pious resolution to abide by this duty.

1. *My voice shalt thou hear.* Two ways David may here be understood. Either,

(1.) *As promising himself a gracious acceptance with God.* Thou shalt, *i. e.* thou wilt hear my voice, when in the morning I direct my prayer to thee: so it is the language of his faith, grounded upon God's promise, that his ear shall be always open to his people's cry. He had prayed, ver. 1. Give ear to my words, O Lord: and, ver. 2, Hearken unto the voice of my cry; and here he receives an answer to that prayer, thou wilt hear; I doubt not but thou wilt, and though I have not presently a grant of the thing I prayed for, yet I am sure my prayer is heard, is accepted, and

comes up for a memorial, as the prayer of Cornelius did; it is put upon the file, and shall not be forgotten. If we look inward, and can say, by experience, that God has prepared our heart, we may look upward, may look forward, and say with confidence that he will cause his ear to hear.

We may be sure of this, and we must pray, in the assurance of it, in a full assurance of his faith, that wherever God finds a praying heart, he will be found a prayer-hearing God. Though the voice of prayer be a low voice, a weak voice, yet if it come from an upright heart, it is a voice that God will hear, that he will hear with pleasure, it is his delight, and that he will return a gracious answer to. He hath heard thy prayers, he hath seen thy tears. When therefore we stand praying, this ground we must stand upon, this principle we must stand to, nothing doubting, nothing wavering, that whatever we ask of God as a father, in the name of Jesus Christ the mediator, according to the will of God revealed in the scripture, it shall be granted us either in kind or kindness. So the promise is, John xvi. 23. and the truth of it is sealed to by the concurring experience of the saints in all ages, ever since men began to call upon the name of the Lord, that Jacob's God never yet said to Jacob's seed, seek ye me in vain, and he will not begin now. When we come to God by prayer, if we come aright, we may be confident of this, that notwithstanding the distance between heaven and earth, and our great unworthiness to have any notice taken of us,

or any favour showed us; yet God doth hear our voice, and will not turn away our prayer, or his mercy. Or,

(2.) It is rather to be taken, as David's promising God a constant attendance on him in the way he has appointed. My voice shalt thou hear, *i.e.* I will speak to thee, because thou hast inclined thine ear unto me many a time, therefore I have taken up a resolution to call upon thee at all times, even to the end of my time. Not a day shall pass but thou shalt be sure to hear from me. Not that the voice is the thing that God regards, as they seemed to think who in prayer made their voice to be heard on high, Isa. lviii. 4. Hannah prayed and prevailed, when her voice was not heard; but it is the voice of the heart that is here meant. God saith to Moses, wherefore criest thou unto me, when we do not find that he said one word, Exod. xiv. 15. Praying is lifting the soul up to God, and pouring out the heart before him; yet, as far as the expression of the devout affections of the heart by words may be of use to fix the thoughts, and to excite and quicken the desires, it is good to draw near to God, not only with a pure heart, but with a humble voice; so must we render the calves of our lips.

However, God understands the language of the heart, and that is the language in which we must speak to God. David prays here, ver. 1. not only give ear to my words, but consider my meditation; and, Psalm xix. 14. Let the words of

my mouth, proceeding from the meditation of my heart, be acceptable in thy sight.

This therefore we have to do in every prayer, we must speak to God; we must write to him; we say we hear from a friend whom we receive a letter from; we must see to it that God hears from us daily.

1. He accepts and requires it. Though he has no need of us or our services, nor can be benefited by them, yet he has obliged us to offer the sacrifice of prayer and praise to him continually.

(1.) Thus he will keep up his authority over us, and keep us continually in mind of our subjection to him, which we are apt to forget. He requires that by prayer we solemnly pay our homage to him, and give honour to his name, that by this act and deed of our own, thus frequently repeated, we may strengthen the obligations we lie under to observe his statutes and keep his laws, and be more and more sensible of the weight of them. He is thy Lord, and worship thou him, that by frequent humble adorations of his perfections, thou mayest make a constant humble compliance with his will the more easy to thee. By doing obeisance we are learning obedience.

(2.) Thus he will testify his love and compassion towards us. It would have been an abundant evidence of his concern for us, and his goodness to us, if he had only said, let me hear from you as often as there is occasion; call upon me in the time of trouble or want, and that is enough;

but to show his complacency in us, as a father doth his affection to his child when he is sending him abroad, he gives us this charge, let me hear from you every day, by every post, though we have no particular business; which shows, that the prayer of the upright is his delight; it is music in his ears. Christ saith to his dove, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely, Cant. ii. 14. And it is to the spouse, the church, that Christ speaks in the close of that Song of Songs, O thou that dwellest in the garden, (in the original it is feminine) the companions hearken to thy voice, cause me to hear it. What a shame is this to us, that God is more willing to be prayed to, and more ready to hear prayer, than we are to pray.

2. We have something to say to God every day. Many are not sensible of this, and it is their sin and misery; they live without God in the world, they think they can live without him, are not sensible of their dependence upon him, and their obligations to him; and therefore, for their parts, they have nothing to say to him; he never hears from them, no more than the father did from his prodigal son when he was upon the ramble, from one week's end to another. They ask scornfully, What can the Almighty do for them? And then no marvel if they ask next, what profit shall we have if we pray unto him? And the result is, they say to the Almighty, Depart from us; and so shall their doom be. But I hope better

things of you, my brethren, and that you are not of those who cast off fear, and restrain prayer before God; you are all ready to own that there is a great deal that the Almighty can do for you, and that there is profit in praying to him, and therefore resolve to draw near to God, that he may draw nigh to you.

We have something to say to God daily.

(1.) As to a friend we love and have freedom with; such a friend we cannot go by without calling on, and never want something to say to, though we have no particular business with him; to such a friend we unbosom ourselves, we profess our love and esteem, and with pleasure communicate our thoughts. Abraham is called the friend of God, and this honour have all the saints. I have not called you servants (saith Christ), but friends. His secret is with the righteous. We are invited to acquaint ourselves with him, and to walk with him as one friend walks with another. The fellowship of believers is said to be with the Father, and with his Son Jesus Christ. And have we nothing to say to him then?

Is it not errand enough to the throne of his grace to admire his infinite perfections, which we can never fully comprehend, and yet never sufficiently contemplate, and take complacency in? To please ourselves in beholding the beauty of the Lord, and giving him the glory due to his name? Have we not a great deal to say to him in acknowledgment of his condescending grace and favour to us, in manifesting himself to us,

and not to the world; and in profession of our affection and submission to him. Lord, thou knowest all things, thou knowest that I love thee.

God hath something to say to us as a friend every day, by the written word, in which we must hear his voice; by his providences, and by our own consciences, and he hearkens and hears whether we have any thing to say to him by way of reply, and we are very unfriendly if we have not. When he saith to us, Seek ye my face; should not our hearts answer as to one we love, Thy face, Lord, will we seek? When he saith to us, Return, ye backsliding children; should not we readily reply, Behold, we come unto thee, for thou art the Lord our God? If he speak to us by way of conviction and reproof; ought not we to return an answer by way of confession and submission? If he speak to us by way of comfort; ought we not to reply in praise? If you love God, you can be at no loss for something to say to him, something for your hearts to pour out before him, which his grace has already put there.

(2.) As to a master we serve and have business with. Think how numerous and important the concerns are that lie between us and God, and you will readily acknowledge that you have a great deal to say to him. We have a constant dependence upon him; all our expectation is from him: we have constant dealings with him; he is the God with whom we have to do, Heb. iv. 13.

Do we not know that our happiness is bound up in his favour? It is life, the life of our souls; it is better than life, than the life of our bodies. And have we not business with God, to seek his favour, to entreat it with our whole hearts, to beg as for our lives that he would lift up the light of his countenance upon us, and to plead Christ's righteousness, as that only through which we can hope to obtain God's loving kindness.

Do we not know that we have offended God, that by sin we have made ourselves obnoxious to his wrath and curse, and that we are daily contracting guilt? And have we not then business enough with him to confess our faults and folly, to ask for pardon in the blood of Christ, and in him, who is our peace, to make our peace with God, and renew our covenant with him in his own strength, to go and sin no more?

Do we not know that we have daily work to do for God, and our own souls, the work of the day that is to be done in its day? And have we not then business with God, to beg of him to show us what he would have us to do, direct us in it, and strengthen us for it? To seek to him for assistance and acceptance, that he will work in us both to will and to do that which is good, and then countenance and own his own work? Such business as this the servant has with his master.

Do we not know that we are continually in danger? Our lives, our bodies, and our comforts are so; we are continually surrounded with diseases and deaths, whose arrows fly at midnight

and at noon-day. And have we not then business with God, going out and coming in, lying down and rising up, to put ourselves under the protection of his providence, to be the charge of his holy angels? Our souls much more are so, and their lives and comforts; it is those our adversary the devil, a strong and subtle adversary, wars against, and seeks to devour: and have we not then business with God, to put ourselves under the protection of his grace, and clothe ourselves with his armour, that we may be able to stand against the wiles and violence of Satan, so as we may neither be surprised into sin by a sudden temptation, nor overpowered by a strong one?

Do we not know that we are dying daily, that death is working in us, and hastening towards us, and that death fetches us to judgment, and judgment fixeth us in our everlasting state? And have we not then something to say to God in preparation for what is before us? Shall we not say, Lord, make us to know our end! Lord, teach us to number our days! Have we not business with God, to judge ourselves, that we may not be judged, and to see that our matters be right and good?

Do we not know that we are members of that body whereof Christ is the head; and are we not concerned to approve ourselves living members? Have we not then business with God upon the public account, to make intercession for his church? Have we nothing to say for Zion? Nothing in behalf of Jerusalem's ruined walls? Nothing for

the peace and welfare of the land of our nativity? Are we not of the family, or but babes in it, that we concern not ourselves in the concerns of it?

Have we no relations, no friends that are dear to us, whose joys and griefs we share in? And have we nothing to say to God for them? No complaints to make, no requests to make known? Are none of them sick or in distress? None of them tempted or disconsolate? And have we not errands to the throne of grace, to beg relief and succour for them?

Now lay all this together, and then consider whether you have not something to say to God every day; and particularly in days of trouble, when it is meet to be said unto God, I have borne chastisement; and when, if you have any sense of things, you will say unto God, Do not condemn me.

3. If you have all this to say to God, what should hinder you from saying it? From saying it every day? Why should not he hear your voice, when you have so many errands to him.

1. Let no distance hinder you from saying it. You have occasion to speak with a friend, but he is a great way off, you cannot reach him, you know not where to find him, nor how to get a letter to him, and therefore your business with him is undone; but this needs not keep you from speaking to God; for though it is true God is in heaven, and we are upon earth, yet he is nigh to his praying people in all that they call upon him for; he hears their voice wherever

they are. Out of the depths I have cried unto thee, saith David, Psalm cxxx. 1. From the ends of the earth I will cry unto thee, Psalm lxi. 2. Nay, Jonah saith, Out of the belly of hell cried I, and thou heardest my voice. In all places we may find a way open heavenward; *Undique ad Cœlos tantunden est Viæ;* thanks to him who by his own blood has consecrated for us a new and living way into the holiest, and settled a correspondence between heaven and earth.

2. Let not fear hinder you from saying what you have to say to God. You have business with a great man, it may be, but he is so far above you, or so stern and severe towards all his inferiors, that you are afraid to speak to him, and you have none to introduce you, or speak a good word for you, and therefore you choose rather to drop your cause; but there is no occasion for your being thus discouraged in speaking to God; you may come boldly to the throne of his grace, you have there a PARRHESIA, a *liberty of speech,* leave to pour out your whole souls. And such are his compassions to humble supplicants, that even his terror need not make them afraid. It is against the mind of God that you should frighten yourselves, he would have you encourage yourselves, for you have not received the spirit of bondage again to fear, but the spirit of adoption, by which you are brought into this among the other glorious liberties of the children of God. Nor is this all, we have one to introduce us, and to speak for us, an advocate with the Father.

Did ever children need an advocate with a father? But that by those two immutable things, in which it is impossible for God to lie, we might have strong consolation; we have not only the relation of a father to depend upon, but the interest and intercession of an advocate; a high Priest over the house of God, in whose name we have access with confidence.

3. Let not his knowing what your business is, and what you have to say to him, hinder you; you have business with such a friend, but you think you need not put yourselves to any trouble about it, for he is already apprized of it; he knows what you want and what you desire, and therefore it is no matter for speaking to him. It is true all you desire is before God; he knows your wants and burthens, but he will know them from you; he hath promised you relief, but his promise must be put in suit, and he will for this be inquired of by the house of Israel to do it for them, Ezek. xxxvi. 37. Though we cannot by our prayers give him any information, yet we must by our prayers give him honour. It is true, nothing we can say can have any influence upon him, or move him to show us mercy; but it may have an influence upon ourselves, and help to put us into a frame fit to receive mercy. It is a very easy and reasonable condition of his favours, Ask, and it shall be given you. It was to teach us the necessity of praying, in order to our receiving favour, that Christ put that strange question to the blind men, What would ye that

I should do unto you? He knew what they would have, but those that touch the top of the gospel sceptre must be ready to tell, What is their petition, and what is their request?

4. Let not any other business hinder our saying what we have to say to God. We have business with a friend, perhaps, but we cannot do it, because we have not leisure; we have something else to do, which we think more needful; but we cannot say so concerning the business we have to do with God; for that is without doubt the one thing needful, to which every thing else must be made to truckle and give way. It is not at all necessary to our happiness that we be great in the world, or raise estates to such a pitch. But it is absolutely necessary that we make our peace with God, that we obtain his favour, and keep ourselves in his love. Therefore no business for the world will serve to excuse our attendance upon God; but, on the contrary, the more important our worldly business is, the more need we have to apply ourselves to God by prayer for his blessing upon it, and so take him along with us in it. The closer we keep to prayer, and to God in prayer, the more will all our affairs prosper.

Shall I prevail with you now to let God frequently hear from you; let him hear your voice, though it be but the voice of your breathing, (Lam. iii. 56.) that is a sign of life; though it be the voice of your groanings, and those so weak that they cannot be uttered. Romans viii. 26.

Speak to him though it be in broken language, as Hezekiah did; *Like a crane or a swallow so did I chatter*, Isa. xxxviii. 14. Speak often to him, he is always within hearing. Hear him speaking to you, and have an eye to that in every thing you say to him; as when you write an answer to a letter of business, you lay it before you; God's word must be the guide of your desires, and the ground of your expectations in prayer; nor can you expect he should give a gracious ear to what you say to him, if you turn a deaf ear to what he saith to you.

You see you have frequent occasions to speak with God, and therefore are concerned to grow in your acquaintance with him, to take heed of doing any thing to displease him, and to strengthen your interest in the Lord Jesus, through whom alone it is that you have access with boldness to him. Keep your voice in tune for prayer, and let all your language be a pure language, that you may be fit to call on the name of the Lord, Zeph. iii. 9. And in every prayer remember you are speaking to God, and make it to appear you have an awe of him upon your spirits. Let us not be rash with our mouth, nor hasty to utter any thing before God, but let every word be well weighed, because God is in heaven, and we upon earth, Eccl. v. 2. And if he had not invited and encouraged us to do it, it had been unpardonable presumption for such sinful worms as we are to speak to the Lord of Glory, Gen. xviii. 27. And we are concerned to speak from

the heart, heartily; for it is for our lives, and for the lives of our souls, that we are speaking to him.

2. We must direct our prayer unto God. He must not only hear our voice, but we must with deliberation and design address ourselves to him. In the original, it is no more but I will direct unto thee; it might be supplied, I will direct my soul unto thee, agreeing with Psalm xxv. 1. Unto thee, O Lord, do I lift up my soul. Or, I will direct my affections to thee; having set my love upon thee, I will let out my love to thee. Our translation supplies it very well, I will direct my prayer unto thee. That is,

1. When I pray to thee, I will direct my prayers; and then it notes a fixedness of thought, and a close application of mind, to the duty of prayer. We must go about it solemnly, as those that have something of moment much at heart, and much in view therein, and therefore dare not trifle in it. When we go to pray, we must not give the sacrifice of fools, that think not either what is to be done, or what is to be gained, but speak the words of the wise, who aim at some good end in what they say, and suit it to that end; we must have in our eye God's glory, and our own true happiness; and so well ordered is the covenant of grace, that God has been pleased therein to twist interests with us; so that in seeking his glory, we really and effectually seek our own true interest. This is directing the prayer, as he that shoots an arrow at a mark directs it, and with a fixed eye and steady hand

takes aim aright. This is engaging the heart to approach to God, and in order to that, disengaging it from every thing else. He that takes aim with one eye, shuts the other; if we would direct a prayer to God, we must look off all other things, must gather in our wandering thoughts, must summon them all to draw near and give their attendance; for here is work to be done that needs them all, and is well worthy of them. Thus we must be able to say with the Psalmist, O God, my heart is fixed, my heart is fixed.

2. When I direct my prayer, I will direct it to thee. And so it speaks,

1. The sincerity of our habitual intention in prayer. We must not direct our prayer to men, that we may gain praise and applause with them, as the Pharisees did, who proclaimed their devotions as they did their alms, that they might gain a reputation, which they knew how to make a hand of. Verily they have their reward; men commend them, but God abhors their pride and hypocrisy. We must not let our prayers run at large, as they did that said, Who will show us any good? Nor direct them to the world, courting its smiles, and pursuing its wealth, as those that are therefore said not to cry unto God with their hearts, because they assembled themselves for corn and wine, Hos. vii. 14. Let not self, carnal self, be the spring and centre of your prayers, but God; let the eye of the soul be fixed upon him as your highest end in your applications to him; let this be the habitual disposition of your souls,

to be to your God for a name and a praise; and let this be your design in all your desires, that God may be glorified, and by this let them all be directed, determined, sanctified, and, when need is, over-ruled. Our Saviour hath plainly taught us this in the first petition of the Lord's prayer, which is, Hallowed be thy name. In that we fix our end, and other things are desired in order to that; in that the prayer is directed to the glory of God, in all that whereby he has made himself known, the glory of his holiness: and it is with an eye to the sanctifying of his name, that we desire his kingdom may come, and his will be done, and that we may be fed, and kept, and pardoned. An habitual aim at God's glory is that sincerity which is our gospel perfection. That single eye, which, where it is, the whole body, the whole soul, is full of light. Thus the prayer is directed to God.

2. It speaks the steadiness of our actual regard to God in prayer. We must direct our prayer to God; that is, we must continually think of him as one with whom we have to do in prayer. We must direct our prayer, as we direct our speech to the person we have business with. The Bible is a letter God hath sent to us; prayer is a letter we send to him; now you know it is essential to a letter that it be directed, and material that it be directed right; if it be not, it is in danger of miscarrying, which may be of ill consequence; you pray daily, and therein send letters to God: you know not what you lose if your letters mis-

carry; will you therefore take instructions how to direct to him?

1. Give him his titles, as you do when you direct to a person of honour; address yourselves to him as the great Jehovah, God over all, blessed for evermore; the King of kings, and the Lord of lords; as the Lord God, gracious and merciful; let your hearts and mouths be filled with holy adorings and admirings of him, and fasten upon those titles of his, which are proper to strike an holy awe of him upon your minds, that you may worship him with reverence and godly fear. Direct your prayer to him as the God of glory, with whom is terrible majesty, and whose greatness is unsearchable, that you may not dare to trifle with him, or to mock him in what you say to him.

2. Take notice of your relation to him, as his children, and let not that be overlooked and lost in your awful adoration of his glories. I have been told of a good man, among whose experiences, (which he kept a record of), after his death, this among other things was found: that at such a time, in secret prayer, his heart at the beginning of the duty was much enlarged in giving to God those titles which are awful and tremendous, in calling him the Great, the Mighty, and the Terrible God; but going on thus, he checked himself with this thought, And why not my Father? Christ hath, both by his precept and by his pattern taught us to address ourselves to God as Our Father; and the spirit of adoption teacheth us to cry Abba Father. A son, though a prodigal, when he returns and repents, may go to his

Father, and say unto him, Father, I have sinned; and though no more worthy to be called a Son, yet humbly bold to call him Father. When Ephraim bemoans himself as a bullock unaccustomed to the yoke, God bemoans him as a dear son, a pleasant child, Jer. xxxi. 18, 20; and if God is not ashamed, let us not be afraid to own the relation.

3. Direct your prayer to him in heaven; this our Saviour has taught us in the preface to the Lord's prayer, Our Father which art in heaven. Not that he is confined to the heavens, or as if the heaven, or heaven of heavens, could contain him, but there he is said to have prepared his throne, not only his throne of government, by which his kingdom ruleth over all, but his throne of grace, to which we must by faith draw near. We must eye him as God in heaven, in opposition to the gods of the heathen, which dwelt in temples made with hands. Heaven is a high place, and we must address ourselves to him as a God infinitely above us. It is the fountain of light, and to him we must address ourselves as the Father of lights. It is a place of prospect, and we must see his eye upon us, from thence beholding all the children of men. It is a place of purity, and we must in prayer eye him as a holy God, and give thanks at the remembrance of his holiness. It is the firmament of his power, and we must depend upon him as one to whom power belongs. When our Lord Jesus prayed, he lift up his eyes to heaven, to direct us whence to expect the blessings we need.

4. Direct this letter to be left with the Lord Jesus, the only Mediator between God and man; it will certainly miscarry if it be not put into his hand, who is that other angel that puts much incense to the prayers of the saints, and, so perfumed, presents them to the Father, Rev. viii. 3. What we ask of the Father must be in his name; what we expect from the Father must be by his hand; for he is the High Priest of our profession, that is ordained for men to offer their gifts, Heb. v. 1. Direct the letter to be left with him, and he will deliver it with care and speed, and will make our service acceptable. Mr. George Herbert, in his Poem called the Bag, having pathetically described the wound in Christ's side as he was hanging upon the cross, makes him speak thus to all believers as he was going to heaven.

If you have any thing to send or write,
  I have no bag, but here is room;
Unto my Father's hands and sight,
  Believe me, it shall safely come;
That I shall mind what you impart,
Look, you may put it very near my heart.

Or if hereafter any of my friends
  Will use me in this kind, the door
Shall still be open; what he sends
  I will present, and something more,
Not to his hurt; sighs will convey
Any thing to me; hark! despair, away!

3. We must look up; that is,

1. We must look up in our prayers, as those that speak to one above us, infinitely above us, the high and holy One that inhabiteth eternity,

as those that expect every good and perfect gift to come from above, from the Father of lights; as those that desire in prayer to enter into the holiest, and to draw near with a true heart. With an eye of faith we must look above the world and every thing in it, must look beyond the things of time. What is this world, and all things here below, to one that knows how to put a due estimate upon spiritual blessings in heavenly things by Jesus Christ? The spirit of a man at death goes upward, Eccl. iii. 21; for it returns to God who gave it, and therefore is mindful of its original; it must in every prayer look upwards towards its God, towards its home, as having set its affections on things above, wherein it has laid up its treasure. Let us therefore in prayer lift up our hearts with our hands unto God in the heavens, Lam. iii. 14. It was anciently usual in some churches for the minister to stir up the people to pray with this word, *Sursum Corda*, up with your hearts; unto thee, O Lord, do we lift up our souls.

2. We must look up after our prayers.

1. With an eye of satisfaction and pleasure. Looking up is a sign of cheerfulness, as a down look is a melancholy one. We must look up, as those, that having by prayer referred ourselves to God, are easy and well pleased, and with an entire confidence in his wisdom and goodness, patiently expect the issue. Hannah, when she had prayed, looked up, looked pleasant; she went her way and did eat, and her countenance was no more sad, 1 Sam. i. 18. Prayer is heart's ease

to a good Christian; and when we have prayed, we should look up, as those that through grace have found it so.

2. With an eye of observation, what returns God makes to our prayers. We must look up, as one that has shot an arrow looks after it, to see how near it comes to the mark; we must look within us, and observe what the frame of our spirit is after we have been at prayer, how well satisfied they are in the will of God, and how well disposed to accommodate themselves to it; we must look about us, and observe how providence works concerning us, that if our prayers be answered, we may return to give thanks; if not, we may remove what hinders, and may continue waiting. Thus we must set ourselves upon our watch-tower to see what God will say unto us, Heb. ii. 1. and must be ready to hear it, Psalm lxxxv. 8. expecting that God will give us an answer of peace, and resolving that we will return no more to folly. Thus must we keep up our communion with God; hoping, that whenever we lift up our hearts unto him, he will lift up the light of his countenance upon us. Sometimes the answer is quick: while they are yet speaking I will hear; quicker than the return of any of your posts; but if it be not, when we have prayed, we must wait.

Let us learn thus to direct our prayers, and thus to look up; to be inward with God in every duty, to make heart-work of it, or we make nothing of it. Let us not worship in the outward

court, when we are commanded and encouraged to enter within the vail.

For the Second. The particular time, fixed in the text for this good work, is the morning; and the Psalmist seems to lay an emphasis upon this, in the morning, and again in the morning; not then only, but then to begin with: Let that be one of the hours of prayer. Under the law we find that every morning there was a Lamb offered in sacrifice, Exod. xxix. 39; and every morning the Priest burned incense, Exod. xxx. 7; and the singers stood every morning to thank the Lord, 1 Chron. xxiii. 10. And so it was appointed in Ezekiel's temple, Ezek. xlvi. 13, 14, 15. By which an intimation was plainly given, that the spiritual sacrifices should be offered by the spiritual priests every morning, as duly as the morning comes. Every Christian should pray in secret; and every master of a family, with his family, morning by morning: and there is good reason for it.

1. The morning is the first part of the day, and it is fit that he that is the first should have the first, and the first served. The Heathen could say, *A Jove Principium;* whatever you do, begin with God. The world had its beginning from him, we had ours; and therefore whatever we begin, it concerns us to take him along with us in it. The days of our life, as soon as ever the sun of reason riseth in the soul, should be devoted to God, and employed in his service; from the womb of the morning let Christ have the dew of thy youth, Psalm cx. 3. The first-

lings of the flock. By morning and evening prayer we give glory to him, who is the Alpha and the Omega, the first and the last; with him we must begin and end the day, begin and end the night, who is the beginning and the end, the first cause, and the last end.

Wisdom hath said, Those that seek me early shall find me; early in their lives, early in the day; for hereby we give to God that which he ought to have, the preference above other things. Hereby we show that we are in care to please him, and to approve ourselves to him, and that we seek him diligently. What we do earnestly, we are said in scripture to do early, (as Psal. ci. 8.) Industrious men rise betimes; David expresseth the strength and warmth of his devotion, when he saith, O God, thou art my God, early will I seek thee, Psalm lxiii. 1.

2. In the morning we are fresh and lively, and in the best frame. When our spirits are revived with the rest and sleep of the night, we live a kind of new life, and the fatigues of the day before are forgotten. The God of Israel neither slumbers nor sleeps, yet, when he exerts himself more than ordinary on his people's behalf, he is said to awake as one out of sleep, Psalm lxxviii. 65. If ever we be good for any thing, it is in the morning; it is therefore become a Proverb, *Aurora Musis Amica;* and if the morning be a friend to the muses, I am sure it is no less so to the graces. As he that is first should have the first; so he that is best should have the best; and then,

when we are fittest for business, we should apply ourselves to that which is the most needful business.

Worshipping God is work that requires the best powers of the soul, and when they are at the best; and it well deserves them. How can they be better bestowed, or turned to a better account? Let all that is within me bless his holy name, saith David; and all is little enough. If there be any gift in us by which God may be honoured, the morning is the most proper time to stir it up (2 Tim. i. 6.), when our spirits are refreshed, and have gained new vigour; then awake my glory, awake psaltery and harp, for I myself will awake early, Psalm lvii. 8. Then let us stir up ourselves to take hold on God.

3. In the morning we are most free from company and business, and ordinarily have the best opportunity for solitude and retirement, unless we be of those sluggards that lie in bed, with yet a little sleep, a little slumber, until the work of their calling calls them up, with how long wilt thou sleep, O sluggard? It is the wisdom of those that have much to do in the world, that have scarcely a minute to themselves all day, to take time in the morning, before business crowds in upon them, for the business of their religion, that they may be entire for it, and therefore the more intent upon it.

As we are concerned to worship God then when we are least burthened with deadness and dulness within, so also when we are least exposed

to distraction and diversion from without; the apostle intimates how much it should be our care to attend upon the Lord without distraction, 1 Cor. vii. 35. And therefore that one day in seven, (and it is the first day too, the morning of the week) which is appointed for holy work, is appointed to be a day of rest from other work. Abraham leaves all at the bottom of the hill when he goes up into the mount to worship God. In the morning, therefore, let us converse with God, and apply ourselves to the concerns of the other life, before we are entangled in the affairs of this life. Our Lord Jesus has set us an example of this, who, because his day was wholly filled up with public business for God and the souls of men, rose up in the morning a great while before day, and before company came in, and went out into a solitary place, and there prayed, Mark i. 35.

4. In the morning we have received fresh mercies from God, which we are concerned to acknowledge with thankfulness to his praise. He is continually doing us good, and loading us with his benefits. Every day we have reason to bless him, for every day he is blessing us; in the morning particularly; and therefore as he is giving out to us the fruits of his favour, which are said to be new every morning, Lam. iii. 23. because though the same that we had the morning before, they are still forfeited, and still needed, and upon that account may be called still new: so we should be still returning the expressions of our gratitude to him, and of other pious and devout affections,

which, like the fire on the altar, must be new every morning, Lev. vi. 12.

Have we had a good night, and have we not an errand to the throne of grace to return thanks for it? How many mercies concurred to make it a good night! Distinguishing mercies granted to us, but denied to others; many have not where to lay their heads; our Master himself had not; the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head; but we have houses to dwell in, quiet and peaceful habitations, perhaps stately ones: We have beds to lie on, warm and easy ones, perhaps beds of ivory, fine ones, such as they stretched themselves upon that were at ease in Zion; and are not put to wander in deserts and mountains, in dens and caves of the earth, as some of the best of God's saints have been forced to do, of whom the world was not worthy. Many have beds to lie on, yet dare not, or cannot lie down in them, being kept up either by the sickness of their friends, or the fear of their enemies. But we have laid us down, and there has been none to make us afraid; no alarms of the sword, either of war or persecution. Many lay them down and cannot sleep, but are full of tossings to and fro until the dawning of the day, through pain of body or anguish of mind. Wearisome nights are appointed to them, and their eyes are held waking; but we have laid us down and slept without any disturbance, and our sleep was sweet and refreshing, the pleasing parenthe-

sis of our cares and toils; it is God that has given us sleep, has given it us as he gives it to his beloved. Many lay them down and sleep, and never rise again; they sleep the sleep of death, and their beds are their graves; but we have slept and waked again, have rested, and are refreshed; we shake ourselves, and it is with us as at other times; because the Lord hath sustained us; and if he had not upheld us, we had sunk with our own weight when we fell asleep, Psalm iii. 5.

Have we a pleasant morning? Is the light sweet to us, the light of the sun, the light of the eyes, do these rejoice the heart? and ought we not to own our obligations to him who opens our eyes, and opens the eyelids of the morning upon us? Have we clothes to put on in the morning, garments that are warm upon us, Job xxxvii. 17. Change of raiment, not for necessity only, but for ornament? We have them from God; it is his wool and his flax that are given to cover our nakedness; and the morning, when we dress ourselves, is the proper time of returning him thanks for it; yet I doubt we do it not so constantly as we do for our food when we sit down to our tables, though we have as much reason to do it. Are we in health and at ease? Have we been long so? We ought to be as thankful for a constant series of mercies, as for particular instances of them, especially considering how many are sick and in pain, and how much we have deserved to be so.

Perhaps we have experienced some special

mercy, to ourselves or our families, in preservation from fire or thieves, from dangers we have been aware of, and many more unseen; weeping perhaps endured for a night, but joy came in the morning, and that calls aloud upon us to own the goodness of God. The destroying angel perhaps has been abroad, and the arrow that flies at midnight, and wasteth in darkness, has been shot in at other's windows, but our houses have been passed over. Thanks be to God for the blood of the covenant sprinkled upon our door posts, and for the ministration of the good angels about us, to which we owe it that we have been preserved from the malice of the evil angels against us, those rulers of the darkness of this world, who perhaps creep forth like the beasts of prey, when he maketh darkness and it is dark. All the glory be to the God of the angels.

5. In the morning we have fresh matter ministered to us for adoration of the greatness and glory of God. We ought to take notice, not only of the gifts of God's bounty to us, which we have the comfort and benefit of, they are little narrow souls that confine their regards to them; but we ought to observe the more general instances of his wisdom and power in the kingdom of providence which redound to his honour, and the common good of the universe. The 19th Psalm seems to have been a *Morning Meditation*, in which we are directed to observe how the heavens declare the glory of God, and the firmament showeth his handy-work; and to own, not

only the advantage we receive from their light and influence, but the honour they do him, who stretched out the heavens like a curtain, fixed their pillars, and established their ordinances, according to which they continue to this day, for they are all his servants. Day by day utters this speech, and night unto night showeth this knowledge, even the eternal power and Godhead of the great Creator of the world, and its great ruler. The regular and constant succession and revolution of light and darkness, according to the original contract made between them, that they should reign alternately, may serve to confirm our faith in that part of divine revelation, which gives us the history of the creation, and the promise of God to Noah and his sons, Gen. viii. 22. His covenant with the day and with the night, Jer. xxxiii. 20.

Look up in the morning, and see how exactly the day-spring knows its place, knows its time, and keeps them: how the morning light takes hold of the ends of the earth, and of the air, which is turned to it as clay to the seal, instantly receiving the impressions of it, Job xxviii. 12, 13, 14. I was pleased with an expression of a worthy good minister I heard lately, in his thanksgivings to God for the mercies of the morning: How many thousand miles (said he) has the sun travelled this last night to bring the light of the morning to us, poor sinful wretches, that justly might have been buried in the darkness of the night. Look up and see the sun as a bridegroom richly dressed, and hugely pleased, coming out of his cham-

ber, and rejoicing as a strong man to run a race; observe how bright his beams are, how sweet his smiles, how strong his influences: And if there be no speech or language where their voice is not heard, the voice of these natural immortal preachers, proclaiming the glory of God, it is a pity there should be any speech or language where the voice of his worshippers is not heard, echoing to the voice of those preachers, and ascribing glory to him who thus makes the morning and evening to rejoice. But whatever others do, let him hear our voice to this purpose in the morning, and in the morning let us direct our praise unto him.

6. In the morning we have, or should have had, fresh thoughts of God, and sweet meditations on his name, and those we ought to offer up to him in prayer. Have we been, according to David's example, remembering God upon our beds, and meditating upon him in the night watches? When we awake, can we say, as he did, we are still with God? If so, we have a good errand to the throne of grace by the words of our mouths, to offer up to God the meditations of our hearts; and it will be to him a sacrifice of a sweet-smelling savour. If the heart has been inditing a good matter, let the tongue be as the pen of a ready writer, to pour it out before God, Psalm xlv. 1.

We have the word of God to converse with, and we ought to read a portion of it every morning. By it God speaks to us, and in it we ought

to meditate day and night, which, if we do, that will send us to the throne of grace, and furnish us with many a good errand there. If God, in the morning, by his grace direct his word to us, so as to make it reach our hearts, that will engage us to direct our prayer to him.

7. In the morning, it is to be feared, we find cause to reflect upon many vain and sinful thoughts that have been in our minds in the night season, and upon that account it is necessary we address ourselves to God by prayer in the morning for the pardon of them. The Lord's prayer seems to be calculated primarily, in the letter of it, for the morning; for we are taught to pray for our daily bread this day: And yet we are then to pray, Father, forgive us our trespasses; for, as in the hurry of the day we contract guilt by our irregular words and actions, so we do in the solitude of the night by our corrupt imaginations, and the wanderings of an unsanctified ungoverned fancy. It is certain the thought of foolishness is sin, Prov. xxiv. 9. Foolish thoughts are sinful thoughts; the first-born of the old man, the first beginnings of all sin. And how many of these vain thoughts lodge within us wherever we lodge? Their name is legion, for they are many. Who can understand these errors! They are more than the hairs of our head. We read of those that work evil upon their beds, because there they devise it; and when the morning is light they practise it, Mic. ii. 1. How often, in the night season, is the mind disquieted and dis-

tracted with distrustful careful thoughts; polluted with unchaste and wanton thoughts; intoxicated with proud aspiring thoughts; soured and leavened with malicious revengeful thoughts; or, at the best, diverted from devout and pious thoughts by a thousand impertinencies. Out of the heart proceed evil thoughts, which lie down with us, and rise up with us; for out of that corrupt fountain, which, wherever we go, we carry about with us, these streams naturally flow. Yea, and in the multitude of dreams, as well as in many words, there are also divers vanities, Eccl. v. 2.

And dare we go abroad until we have renewed our repentance, which we are every night, as well as every day, thus making work for? Are we not concerned to confess to him that knows our hearts, their wanderings from him, to complain of them to him as revolting and rebellious hearts, and bent to backslide; to make our peace in the blood of Christ, and to pray that the thoughts of our heart may be forgiven us? We cannot with safety go into the business of the day under the guilt of any sin unrepented of or unpardoned.

8. In the morning we are addressing ourselves to the work of the day, and therefore are concerned by prayer to seek unto God for his presence and blessing; we come, and are encouraged to come boldly to the throne of grace, not only for mercy to pardon what has been amiss, but for grace to help in every time of need. And what time is it that is not a time of need to

us? And therefore what morning should pass without morning prayer? We read of that which the duty of every day requires, Ezra iii. 4; and in reference to that, we must go to God every morning to pray for the gracious disposals of his providence concerning us, and the gracious operations of his Spirit upon us.

We have families to look after, it may be, and to provide for, and are in care to do well for them; let us then every morning by prayer commit them to God, put them under the conduct and government of his grace; and then we effectually put them under the care and protection of his providence. Holy Job rose up early in the morning to offer burnt-offerings for his children; and we should do so, to offer prayers and supplications for them according to the number of them all, Job i. 5. Thus we cause the blessing to rest on our houses.

We are going about the business of our calling, perhaps; let us look up to God, in the first place, for wisdom and grace to manage them well, in the fear of God, and to abide with him in them; and then we may in faith beg of him to prosper and succeed us in them, to strengthen us for the services of them, to support us under the fatigues of them, to direct the designs of them, and to give us comfort in the gains of them. We have journeys to go, it may be; let us look up to God for his presence with us, and go to no place where we cannot in faith beg of God to go with us.

We have a prospect, perhaps, of opportunities

of doing or getting good; let us look up to God for a heart to use the price in our hands, for skill and will, and courage to improve it, that it may not be as a price in the hand of a fool. Every day has its temptations too, some perhaps we foresee, but there may be many more that we think not of, and are therefore concerned to be earnest with God, that we may not be led into any temptation, but guarded against every one; that whatever company we come into, we may have wisdom to do good, and no hurt to them; and to get good, and no hurt by them.

We know not what a day may bring forth; little think we in the morning what tidings we may hear, and what events may befall us before night, and should therefore beg of God grace to carry us through the duties and difficulties which we do not foresee, as well as those which we do, in order to our standing complete in all the will of God, that as the day is, so may our strength be. We shall find, that sufficient unto the day is the evil thereof, and that therefore, as it is folly to take thought for to-morrow's events, so it is wisdom to take thought for to-day's duty, that sufficient unto this day, and the duty of it, may be the supplies of the divine grace, thoroughly to furnish us for every word and work, and thoroughly to fortify us against every evil word or work; that we may not think, or speak, or do any thing all day, which we may have cause upon any account to wish unthought, unspoke, and undone again at night.

For Application.

First. Let this word put us in mind of our omissions; for omissions are sins, and must come into judgment: how often has our morning worship been either neglected or negligently performed? The work has been either not done at all, or done deceitfully; either no sacrifice at all brought, or it has been the torn, the lame, and the sick; either no prayer, or the prayer not directed aright, nor lifted up. We have had the morning's mercies; God has not been wanting in the compassion and care of a father for us, yet we have not done the morning's service, but have been shamefully wanting in the duty of children to him.

Let us be truly humbled before God this morning for our sin and folly herein, that we have so often robbed God of the honour, and ourselves of the benefit, of our morning worship. God hath come into our closets, seeking this fruit, but has found none, or next to none, hath hearkened and heard, but either we speak not to him at all, or speak not aright. Some trifling thing or other has served for an excuse to put it by once, and when once the good usage has been broken in upon, conscience has been wounded, and its bonds weakened, and we have grown more and more cool to it, and perhaps by degrees it has been quite left off.

Secondly. I beseech you, suffer a word of exhortation concerning this. I know what an influence it would have upon the prosperity of your

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souls to be constant and sincere in your secret worship, and therefore give me leave to press it upon you with all earnestness; let God hear from you every morning, every morning let your prayer be directed to him, and look up.

1. Make conscience of your secret worship; keep it up, not only because it has been a custom you have received by tradition from your fathers, but because it is a duty, concerning which you have received commandment from the Lord. Keep up stated times for it, and be true to them. Let those that have hitherto lived in the total neglect, or in the frequent omission of secret prayer, be persuaded from henceforward to look upon it as the most needful part of their daily business, and the most delightful part of their daily comfort, and do it accordingly with a constant care, and yet with a constant pleasure.

No persons, that have the use of their reason, can pretend an exemption from this duty; what is said to some is said to all, Pray, pray, continue in prayer, and watch in the same. Rich people are not so much bound to labour with their hands as the poor; poor people are not so much bound to give alms as the rich; but both are equally bound to pray. The rich are not above the necessity of the duty, nor the poor below acceptance with God in it. It is not too soon for the youngest to begin to pray; and those whom the multitude of years has taught wisdom, yet at their end will be fools, if they think they have now no further occasion for prayer.

Let none plead they cannot pray: if you were ready to perish with hunger, you could beg and pray for food; and if you see yourselves undone by reason of sin, can you not beg and pray for mercy and grace? Art thou a Christian? Never for shame say, Thou canst not pray, for that is as absurd as for a soldier to say, he knows not how to handle a sword, or a carpenter an axe. What are we called for into the fellowship of Christ, but that by him we may have fellowship with God. You cannot pray so well as others, pray as well as you can, and God will accept of you.

Let none plead they have no time in a morning for prayer; I dare say you can find time for other things that are less needful; you had better take time from sleep than want time for prayer; and how can you spend time better, and more to your satisfaction and advantage? All the business of the day will prosper the better for your beginning it with God.

Let none plead, that they have not a convenient place to be private in for this work. Isaac retired into the field to pray; and the Psalmist could be alone with God in a corner of the house-top. If you cannot perform it with so much secrecy as you would, yet perform it; it is doing it with ostentation that is the fault, not doing it under observation when it cannot be avoided. I remember, when I was a young man, coming up to London in the stage coach in king James' time, there happened to be a gentleman in the company, who then was not afraid to own

himself a Jesuit; many rencounters he and I had upon the road, and this was one; he was praising the custom in Popish countries of keeping the church doors always open, for people to go in at any time to say their prayers. I told him it looked too like the practice of the Pharisees, who prayed in the synagogues, and did not agree with Christ's command, when thou prayest by thyself, enter not into the church with the doors open, but into thy closet, and shut thy doors. When he was pressed with that argument, he replied, with some vehemence, I believe you Protestants say your prayers nowhere; for (said he) I have travelled a great deal in the coach in company with Protestants, have often lain in inns in the same room with them, and have carefully watched them, and could never perceive that any of them said his prayers, night or morning, but one, and he was a presbyterian. I hope there was more malice than truth in what he said; but I mention it as an intimation, that though we cannot be so private as we would be in our devotions, yet we must not omit them, lest the omission should not prove a sin only, but a scandal.

2. Make a business of your secret worship, and be not slothful in this business, but fervent in spirit, serving the Lord. Take heed lest it degenerate into formality, and you grow customary in your accustomed services. Go about the duty solemnly. Be inward with God in it; it is not enough to say your prayers, but you must pray your prayers, must pray in praying,

as Elijah did, James v. 17. Let us learn to labour frequently in prayer, as Epaphras did, Col. iv. 12, and we shall find it is the hand of the diligent in this duty that maketh rich. God looks not at the length of your prayers, nor shall you be heard for your much speaking, or fine speaking; but God requires truth in the inward part, and it is the prayer of the upright that is his delight. When you have prayed, look upon yourselves as thereby engaged and encouraged, both to serve God and to trust in him; that the comfort and benefit of your morning devotions may not be as the morning cloud which passeth away, but as the morning light which shines more and more.

THE

SECOND DISCOURSE;

SHOWING

HOW TO SPEND THE DAY WITH GOD.

PSALM XXV. 5.

——*On thee do I wait all the day.*

WHICH of us is there that can truly say thus? —That lives this life of communion with God, which is so much our business, and so much our blessedness? How far short do we come of the spirit of holy David, though we have much better assistance for our acquaintance with God than the saints then had, by the clearer discoveries of the mediation of Christ. Yet that weak Christians, who are sincere, may not therefore despair, be it remembered, that David himself was not always in such a frame as that he could say so; he had his infirmities, and yet was a man after God's own heart. We have ours, which, if they be sincerely lamented and striven against, and the habitual bent of our souls be towards God and heaven, we shall be accepted through Christ; for we are not under the law, but under grace.

However, David's profession in the text shows us what should be our practice: on God we must wait all the day. That notes two things, a patient expectation, and a constant attendance.

1. It speaks a patient expectation of his com-

ing to us in a way of mercy; and then, all the day must be taken figuratively, for all the time that the wanted and desired mercy is delayed. David, in the former part of the verse, prayed for divine conduct and instruction, Lead me in thy truth, and teach me. He was at a loss, and very desirous to know what God would have him to do, and was ready to do it; but God kept him in suspense; he was not yet clear what was the mind and will of God what course he should steer, and how he should dispose of himself. Will he therefore proceed without divine direction? No, on thee will I wait all the day, as Abraham attended on his sacrifice from morning till the sun went down, before God gave him an answer to his inquiries concerning his seed, Gen. xv. 5, 12; and as Habakkuk stood upon his watch-tower, to see what answer God would give him when he consulted his oracle; and though it do not come presently, yet at the end it shall speak, and not lie.

David, in the words preceding the text, had called God the God of his salvation, the God on whom he depended for salvation, temporal and eternal salvation; from whom he expected deliverance out of his present distresses, those troubles of his heart that were enlarged, ver. 17, and out of the hands of those enemies that were ready to triumph over him, ver. 2, and that hated him with cruel hatred, ver. 19. Hoping that God will be his Saviour, he resolves to wait on him all the day, like a genuine son of Jacob, whose dying profession was, Gen. xlix. 18, "I have waited

for thy salvation, O Lord." Sometimes God prevents his people with the blessings of his goodness; before they call he answers them, is in the midst of his church to help her, and that right early, Psal. xlvi. 5. But at other times he seems to stand afar off, he delays the deliverance, and keeps them long in expectation of it, nay, and in suspense about it. The light is neither clear nor dark, it is day, and that is all. It is a cloudy and dark day, and it is not till evening time that it is light, that the comfort comes, which they have been all the day waiting for; nay, perhaps it comes not till far in the night. It is at midnight that the cry is made, "Behold the bridegroom comes." The deliverance of the church out of her troubles, the success of her struggles, and rest from them, a rescue from under the rod of the wicked, and the accomplishment of all that which God hath promised concerning it, is what we must continue humbly waiting upon God for, without distrust or impatience; we must wait all the day.

1. Though it be a long day; though we be kept waiting a great while, quite beyond our own reckoning. Though, when we have waited long, we are still put to wait longer, and are bid, with the prophet's servant, to go yet seven times (1 Kings xviii. 43), before we perceive the least sign of mercy coming. We looked that this and the other had been he that should have delivered Israel, but are disappointed. "The harvest is past, the summer is ended, and we are not saved," Jer. viii. 20. The time is prolonged, nay, the oppor-

tunities are let slip, the summer time and harvest time, when we thought to have reaped the fruit of all our prayers, and pains, and patience, is past and ended, and we are as far as ever from salvation. The time that the ark abode in Kirjath-jearim was long, much longer than it was thought it would have been when it was first lodged there: it was twenty years; so that the whole house of Israel lamented after the Lord, and began to fear it would abide for ever in that obscurity, 1 Sam. vii. 2.

But though it be a long day, it is but a day, but one day, and it is known to the Lord, Zech. xiv. 7. It seems long while we are kept waiting, but the happy issue will enable us to reflect upon it as short, and but for a moment. It is no longer than God hath appointed, and we are sure his time is the best time, and his favours are worth waiting for. The time is long, but it is nothing to the days of eternity, when those that had long patience shall be recompensed for it with an everlasting salvation.

2. Though it be a dark day, yet let us wait upon God all the day. Though, while we are kept waiting for what God will do, we are kept in the dark concerning what is doing, and what is best for us to do; yet let us be content to wait in the dark. Though we see not our signs, though there is none to tell us how long; yet let us resolve to wait, how long so ever it be; for though what God doth, we know not now, yet we shall know hereafter, when the mystery of God shall be finished.

How to spend the day with God.

Never was man more perplexed concerning God's dealings with him than poor Job was; "I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, on the right hand, but I cannot see him," Job xxiii. 8, 9; yet he sits down, ver. 10, resolving to wait on God all the day with a satisfaction in this, that though I know not the way that he takes, he knows the way that I take; and when he has tried me, I shall come forth as gold, approved and improved. He sits by as a refiner, and will take care that the gold be in the furnace no longer than is needful for refining it. When God's way is in the sea, so that he cannot be traced, yet we are sure his way is in the sanctuary, so that he may be trusted. See Psalm lxxvii. 13, 19. And when clouds and darkness are round about him, yet even then justice and judgment are the habitation of his throne.

3. Though it be a stormy day, yet we must wait upon God all the day. Though we are not only becalmed, and do not get forward; but though the wind be contrary, and drives us back, nay, though it be boisterous, and the church be tossed with tempests, and ready to sink, yet we must hope the best: yet we must wait and weather the storm by patience. It is some comfort that Christ is in the ship. The church's cause is Christ's own cause, he has espoused it, and he will own it; he is embarked in the same bottom with his people, and therefore why are ye fearful?

doubt not but the ship will come safe to land. Though Christ seem for the present to be asleep, the prayers of his disciples will awake him, and he will rebuke the winds and the waves; though the bush burn, if God be in it, it shall not be consumed. Yet this is not all, Christ is not only in the ship, but at the helm; whatever threatens the church is ordered by the Lord Jesus, and shall be made to work for its good. It is excellently expressed by Mr. George Herbert:

"Away! despair, my gracious God doth hear,
When winds and waves assault my keel,
He doth preserve it, he doth steer,
Even when the boat seems most to reel.
Storms are the triumph of his art,
Well may he close his eyes, but not his heart."

It is a seasonable word at this day; what God will do with us we cannot tell; but of this we are sure, he is a God of judgment, infinitely wise and just, and therefore blessed are all they that wait for him, Isa. xxx. 18. He will do his own work in his own way and time; and though we be hurreid back into the wilderness, when we thought we had been upon the borders of Canaan, we suffer justly for our unbelief and murmurings; but God acts wisely, and will be found faithful to his promise; his time to judge for his people, and to repent himself concerning his servants, is when he sees that their strength is gone. This was seen of old in the mount of the Lord, and shall be again. And therefore let us continue in a waiting frame. Hold out faith and patience,

for it is good that a man should both hope and quietly wait for the salvation of the Lord.

2. It speaks a constant attendance upon him in a way of duty. And so we understand the day literally. It was David's practice to wait upon God all the day, MURLE, it signifies both every day, and all the day long; it is the same with that command, Prov. xxiii. 17, "Be thou in the fear of the Lord all the day long."

Doct. It is not enough for us to begin every day with God, but on him we must wait every day, and all the day long."

For the opening of this, I must show, (1.) What it is to wait upon God: and, (2.) That we must do this every day, and all the day long.

For the First, Let us inquire, what it is to wait on God. You have heard how much it is our duty in the morning to speak to him in solemn prayer. But have we then done with him for all day? No: we must still be waiting on him, as one to whom we stand very nearly related, and very strongly obliged. To wait on God, is to live a life of desire towards him, delight in him, dependance on him, and devotedness to him.

1. It is to live a life of desire towards God; to wait on him as the beggar waits on his benefactor, with earnest desire to receive supplies from him; as the sick and sore in Bethesda's pool waited for the stirring of the water, and attended in the porches with desire to be helped in and healed. When the prophet had said, "Lord, in the way of thy judgments we have wait-

ed for thee," he explained himself thus in the next words, "The desire of our soul is to thy name, and to the remembrance of thee; and with my soul have I desired thee," Is. xxvi. 8, 9. Our desire must be not only towards the good things that God gives, but towards God himself, his favour and love, the manifestation of his name to us, and the influences of his grace upon us. Then we wait on God, when our souls pant after him, and his favour, when we thirst for God, for the living God. O that I may behold the beauty of the Lord! O that I may taste his goodness! O that I may bear his image, and be entirely conformed to his will! For there is none in heaven or earth that I can desire in comparison of him. O that I may know him more, and love him better, and be brought nearer to him, and made fitter for him. Thus, upon the wings of holy desire, should our souls be still soaring upwards towards God, still pressing forward, forward towards heaven.

We must not only pray solemnly in the morning, but that desire, which is the life and soul of prayer, like the fire upon the altar, must be kept continually burning, ready for the sacrifices that are to be offered upon it. The bent and bias of the soul, in all its motions, must be towards God, the serving of him in all we do, and the enjoying of him in all we have. And this is principally intended in the commands given us to pray always, to pray without ceasing, to continue in prayer. Even when we are not making actual addresses to God, yet we must have habitual inclinations

towards him; as a man in health, though he is not always eating, yet hath always a disposition in him towards the nourishment and delights of the body. Thus must we be always waiting on God, as our chief good, and moving towards him.

2. It is to live a life of delight in God, as the lover waits on his beloved. Desire is love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest; now, though our desire must still be so towards God, as that we must be wishing for more of God, yet our delight must be so in God, as that we must never wish for more than God. Believing him to be a God all-sufficient, in him we must be entirely satisfied; let him be mine, and I have enough. Is it our delight to love God? Is it a pleasure to us to think that there is a God? that he is such a one as he has revealed himself to be? that he is our God by creation, to dispose of us as he pleaseth? our God in covenant, to dispose of all for the best to us? This is waiting on our God, always looking up to him with pleasure.

Something or other the soul has that it values itself by, something or other that it reposes itself in; and what is it? God or the world? What is it that we pride ourselves in? Which we make the matter of our boasting? It is the character of worldly people, that they boast themselves in the abundance of their riches, Psalm xlix. 6, and of their own might, and the power of their own hands, which they think has gotten them this wealth. It is the character of godly people, that

in God they boast all the day long, Psal. xliv. 8. To wait on God, is having our eye always upon him with a secret complacency, as men have on that which is their glory, and which they glory in.

What is it that we please ourselves with, which we embrace with the greatest satisfaction, in the bosom of which we lay our heads, and in having which we hug ourselves, as having all we would have. The worldly man, when his barns are full of corn, saith, "Soul, take thine ease, eat, drink, and be merry;"—the godly man can never say so until he finds his heart full of God, and Christ, and grace; and then, return unto thy rest, O my soul, here repose thyself. The gracious soul dwells in God, is at home in him, and there dwells at ease, is in him perpetually pleased; and whatever he meets with in the world to make him uneasy, he finds enough in God to balance it.

3. It is to live a life of dependance on God, as the child waits on his father whom he has confidence in, and on whom he casts all his care. To wait on God, is to expect all good to come to us from him, as the worker of all good for us, and in us, the giver of all good to us, and the protector of us from all evil. Thus David explains himself, Ps. lxii. 5, "My soul, wait thou only upon God," and continue still to do so; "for my expectation is from him;" I look not to any other for the good I need; for I know that every creature is that to me, and no more, than he makes it to be, and from him every man's judgment proceeds. Shall we lift up our eyes to the hills? Doth our help come from thence? Doth the

dew that waters the valleys come no further than from the tops of the hills? Shall we go higher and lift up our eyes to the heavens, to the clouds? Can they of themselves give rain? No, if God hear not the heavens, they hear not the earth; we must therefore look above the hills, above the heavens; for all our help cometh from the Lord. It was the acknowledgment of a king, and no good one neither, if the Lord do not help thee, whence shall I help thee, out of the barn-floor, or out of the wine-press.

And our expectations from God, as far as they are guided by, and grounded upon, the word which he hath spoken, ought to be humbly confident, and with a full assurance of faith. We must know and be sure, that no word of God shall fall to the ground, that the expectation of the poor shall not perish. Worldly people say to their gold, thou art my hope, and to the fine gold, thou art my confidence; and the rich man's wealth is his strong city; but God is the only refuge and portion of the godly man here in the land of the living; it is to him only that he saith, and he saith it with a holy boldness, thou art my hope and my confidence. The eyes of all things wait on him, for he is good to all; but the eyes of his saints especially, for he is in a peculiar manner good to Israel, good to them. They know his name, and therefore will trust and triumph in him, as those that know they shall not be made ashamed of their hope.

4. It is to live a life of devotedness to God, as

the servant waits on his master, ready to observe his will, and to do his work, and in every thing to consult his honour and interest. To wait on God, is entirely and unreservedly to refer ourselves to his wise and holy directions and disposals, and cheerfully to acquiesce in them, and comply with them. The servant that waits on his master chooseth not his own way, but follows his master step by step. Thus must we wait on God, as those that have no will of our own, but what is wholly resolved into his, and must therefore study to accommodate ourselves to his. It is the character of the redeemed of the Lord, that they follow the Lamb wheresoever he goes, with an implicit faith and obedience. As the eyes of a servant are to the hand of his master, and the eyes of a maiden to the hand of her mistress, so must our eyes wait on the Lord, to do what he appoints us, to take what he allots us. Father, thy will be done; Master, thy will be done.

The servant waits on his master, not only to do him service, but to do him honour; and thus must we wait on God, that we may be to him for a name and for a praise. His glory must be our ultimate end, to which we, and all we are, have, and can do, must be dedicated. We must wear his livery, attend in his courts, and follow his motions as his servants for this end, that he may in all things be glorified.

To wait on God, is to make his will our rule.

1. To make the will of his precepts the rule of our practice, and to do every duty with an eye

to that. We must wait on him to receive his commands, with a resolution to comply with them, how much soever they may contradict our corrupt inclinations or secular interests. We must wait on him, as the holy angels do, that always behold the face of their Father; as those that are at his beck, and are ready to go upon the least intimation of his will, though but by a wink of his eye, wherever he sends them. Thus must we do the will of God, as the angels do it that are in heaven, those ministers of his that do his pleasure, and are always about his throne in order to it; never out of the way.

David here prays, that God would show him his way, and lead him, and teach him, and keep him, and forward him in the way of his duty; and so the text comes in as a plea to enforce that petition; "for on thee do I wait all the day," ready to receive the law from thy mouth, and in every thing to observe thine orders. And then it intimates this, that those, and those only, can expect to be taught of God, who are ready and willing to do as they are taught. If any man will do his will, be stedfastly resolved, in the strength of his grace, to comply with it, he shall know what his will is. David prays, "Lord, give me understanding;" and then promiseth himself, I shall keep thy law, yea, I shall observe it, as the servant that waits on his master. They that go up to the house of the Lord, with an expectation that he will teach them his ways, it must be with an humble resolution that they will walk in his paths,

Isa. ii. 3. Lord, let the pillar of cloud and fire go before me; for I am determined, with full purpose of heart, to follow it, and thus to wait on my God all the day.

2. To make the will of his Providence the rule of our patience, and to bear every affliction with an eye to that. We are sure it is God that performeth all things for us; and he performeth the thing that is appointed for us; we are sure that all is well that God doth, and shall be made to work for good to all that love him; and in order to that, we ought to acquiesce in, and accommodate ourselves to, the whole will of God. To wait on the Lord, is to say, it is the Lord, let him do with me as seemeth good to him; because nothing seemeth good to him but what is really good; and so we shall see when God's work appears in a full light. It is to say, "Not as I will, but as thou wilt;" for should it be according to my mind? It is to bring our mind to our condition in every thing, so as to keep that calm and easy, what ever happens to make us uneasy.

And we must therefore bear the affliction, what ever it is, because it is the will of God; it is what he has allotted us, who doth all according to the council of his own will. This is Christian patience: I was dumb, I opened not my mouth, not because it was to no purpose to complain, but because thou didst it, and therefore I had no reason to complain. And this will reconcile us to every affliction, one as well as another, because whatever it is, it is the will of God; and in com-

pliance with that, we must not only be silent because of the sovereignty of his will, but we must be satisfied, because of the wisdom and goodness of it. Wo unto him that strives with his Maker. Whatever the disposals of God's providence may be concerning those that wait on him, we may be sure, that as he doth them no wrong, so he means them no hurt: Nay, they may say as the Psalmist did, even then when he was plagued all the day long, and chastened every morning, however it be, yet God is good; and therefore, though he slay me, yet will I trust in him, yet will I wait on him.

I might open this duty, of waiting on God, by other scripture expressions which speak the same thing, and are as this, comprehensive of a great part of that homage which we are bound to pay to him, and that communion which it is our interest to keep up with him. Truly thus our fellowship is with the Father, and with his Son Jesus Christ.

It is to set God always before us, Psalm xvi. 8. To look upon him as one always near us, always at our right hand, and who has his eye upon us, wherever we are, and whatever we are doing; nay, as one in whom we live, and move, and have our being, with whom we have to do, and to whom we are accountable. This is pressed upon us as the great principle of gospel obedience; "walk before me, and be thou upright." Herein consists that uprightness which is our evangelical perfection, in walking at all times as

before God, and studying to approve ourselves to him.

It is to have our eyes ever towards the Lord, as it follows here, Psalm xxv. 15. Though we cannot see him by reason of our present distance and darkness, yet we must look towards him, towards the place where his honour dwells; as those that desire the knowledge of him and his will, and direct all to his honour as the mark we aim at, labouring in this, that whether present or absent, we may be accepted of him. To wait on him, is to follow him with our eye in all those things wherein he is pleased to manifest himself, and to admit the discoveries of his being and perfections.

It is to acknowledge God in all our ways, Prov. iii. 6; in all the actions of life, and in all the affairs of life, we must walk in his hand, and set ourselves in the way of his steps. In all our undertakings we must wait upon him for direction and success, and by faith and prayer commit our way to him to undertake for us; and him we must take with us wherever we go: "If thy presence go not up with us, carry us not up hence." In all our comforts we must see his hand giving them out to us; and in all our crosses we must see the same hand laying them upon us—that we may learn to receive both good and evil, and to bless the name of the Lord both when he gives and when he takes.

It is to follow the Lord fully, as Caleb did, Num. xiv. 24. It is to follow after the Lord, so

the word is; to have respect to all his commandments, and to study to stand complete in his whole will. Wherever God leads us, and goes before us, we must be followers of him as dear children, must follow the Lamb whithersoever he goes, and take him for our guide whithersoever we go.

This is to wait on God, and those that do so may cheerfully wait for him; for he will without fail appear in due time to their joy; and that word of Solomon shall be made good to them, "he that waits on his master shall be honoured;" for Christ hath said, where I am, there shall also my servant be, Prov. xxvii. 18.

For the second thing. Having showed you what it is to wait on God, I come next to show, that this we must do every day, and all the day long.

1. We must wait on our God every day. *Omni die*, so some. This is the work of every day, which is to be done in its day, for the duty of every day requires it. Servants in the courts of princes have their weeks or months of waiting appointed them, and are tied to attend only at certain times. But God's servants must never be out of waiting: all the days of our appointed time, the time of our work and warfare here on earth, we must be waiting, Job xiv. 14, and not desire or expect to be discharged from this attendance till we come to heaven, where we shall wait on God, as angels do, more nearly and constantly.

We must wait on God every day.

1. Both on Sabbath days and on week days.

How to spend the day with God.

The Lord's day is instituted and appointed on purpose for our attendance on God in the courts of his house; there we must wait on him, to give glory to him, and to receive both commands and favours from him. Ministers must then wait on their ministry, Rom. xii. 7, and people must wait on it too, saying, as Cornelius for himself and his friends, "Now are we all here ready before God, to hear all things that are commanded thee of God," Acts x. 33. It is for the honour of God to help to fill up the assemblies of those that attend at the footstool of his throne, and to add to their number. The whole Sabbath time, except what is taken up in works of necessity and mercy, must be employed in waiting on our God. Christians are spiritual priests, and as such it is their business to wait in God's house at the time appointed.

But that is not enough, we must wait upon our God on week days too; for every day of the week we want mercy from him, and have work to do for him. Our waiting upon him in public ordinances, on the first day of the week, is designed to fix us to, and fit us for, communion with him all the week after; so that we answer not the intentions of the Sabbath, unless the impressions of it abide upon us, and go with us into the business of the week, and be kept always in the imagination of the thoughts of our heart. Thus, from one Sabbath to another, and from one new moon to another, we must keep in a holy gracious frame; must be so in the Spirit on the Lord's day, as to walk in the Spirit all the week.

How to spend the day with God.

2. Both on idle days, and busy days, we must be found waiting on God. Some days of our lives are days of labour and hurry, when our particular calling calls for our close and diligent application; but we must not think that will excuse us from our constant attendance on God. Even then, when our hands are working about the world, our hearts may be waiting on our God, by an habitual regard to him, to his providence as our guide, and his glory as our end in our worldly business; and thus we must abide with him in them. Those that rise up early, and sit up late, and eat the bread of carefulness in pursuit of the world, yet are concerned to wait on God, because otherwise all their care and pains will signify nothing, it is labour in vain, Psalm cxxvii. 1, 2; nay, it is labour in the fire.

Some days of our lives we relax in business and take our ease. Many of you have your time for diversion, but then when you lay aside other business, this of waiting upon God must not be laid aside. When you prove yourselves with mirth, as Solomon did, and say, you will enjoy pleasure a little, yet let this wisdom remain with you, Eccl. ii. 1, 3; let your eye be then up to God, and take heed of dropping your communion with him, in that which you call an agreeable conversation with your friends. Whether it be a day of work, or a day of rest, we shall find nothing like waiting upon God, both to lighten the toil of our work, and to sweeten the comfort of our repose. So that whether we have much to do

or little to do in the world, still we must wait upon God, that we may be kept from the temptation that attends both the one and the other.

3. Both in days of prosperity, and in days of adversity, we must be found waiting upon God. Doth the world smile upon us, and court us? yet let us not turn from attending on God, to make our court to it. If we have ever so much of the wealth of the world, yet we cannot say we have no need of God, no further occasion to make use of him; as David was ready to say, when, in his prosperity, he said he should never be moved; but soon saw his error, when God hid his face, and he was troubled, Psalm xxx. 6. When our affairs prosper, and into our hands God bringeth plentifully, we must wait upon God as our great landlord, and own our obligations to him; must beg his blessing on what we have, and his favour with it, and depend upon him both for the continuance and for the comfort of it. We must wait upon God for wisdom and grace, to use what we have in the world for the ends for which we are entrusted with it, as those that must give account, and know not how soon. And how much soever we have of this world, and how richly soever it is given us to enjoy it, still we must wait upon God for better things, not only than the world gives, but than he himself gives in this world. Lord, put me not off with this world for a portion.

And when the world frowns upon us, and things go very cross, we must not so fret our-

selves at its frowns, or so frighten ourselves with them, as thereby to be driven off from waiting on God, but rather let us thereby be driven to it. Afflictions are sent for this end, to bring us to the throne of grace, to teach us to pray, and to make the word of God's grace precious to us. In the day of our sorrow we must wait upon God for those comforts which are sufficient to balance our griefs. Job, when in tears, fell down and worshipped God; taking away, as well as giving. In the day of our fear we must wait upon God for those encouragements that are sufficient to silence our fears. Jehoshaphat, in his distress, waited on God, and it was not in vain, his heart was established by it: and so was David's often, which brought him to this resolution, which was an anchor to his soul, "What time I am afraid, I will trust in thee.

4. Both in the days of youth, and in the days of old age, we must be found waiting on God. Those that are young cannot begin their attendance on God too soon. The child Samuel ministered to the Lord, and the Scripture story puts a particular mark of honour upon it; and Christ was wonderfully pleased with the hosannas of the children that waited on him, when he rode in triumph into Jerusalem. When Solomon, in his youth, upon his accession to the throne, waited upon God for wisdom, it is said the saying pleased the Lord. I remember thee (saith God to Israel) even the kindness of thy youth, when thou wentest after me, and didst wait upon me

in the wilderness, Jer. ii. 2. To wait upon God, is to be mindful of our Creator; and the proper time for that is in the days of our youth, Eccles. xii. 1. Those that would wait upon God aright, must learn betimes to do it; the most accomplished courtiers are those bred at court.

And may the old servants of Jesus be dismissed from waiting on him? No, their attendance is still required, and shall still be accepted: They shall not be cast off by their Master in the time of old age; and therefore let them not then desert his service. When, through the infirmities of age, they can no longer be working servants in God's family, yet they may be waiting servants. Those that, like Barzillai, are unfit for the entertainments of the courts of earthly princes, yet may relish the pleasure of God's courts as well as ever. The Levites, when they were past the age of fifty, and were discharged from the toilsome part of their ministration, yet still must wait on God, must be quietly waiting to give honour to him, and to receive comfort from him. Those that have done the will of God, and their doing work is at an end, have need of patience to enable them to wait until they inherit the promise: and the nearer the happiness is which they are waiting for, the dearer should the God be they are waiting on, and hope shortly to be with eternally.

2. We must wait on our God all the day till we die, so we read it. Every day, from morning to night, we must continue waiting on God: what-

ever change there may be of our employment, this must be the constant disposition of our souls, we must attend upon God, and have our eyes ever towards him; we must not at any time allow ourselves to wander from God, or to attend on any thing besides him, but what we attend on for him, in subordination to his will, and in subserviency to his glory.

1. We must cast our daily cares upon him. Every day brings with it its fresh cares, more or less; these wake with us every morning, and we need not go so far forward as to-morrow to fetch care; sufficient unto the day is the evil thereof. You that are great dealers in the world have your cares attending you all the day; though you keep them to yourselves, yet they sit down with you, and rise up with you; they go out and come in with you, and are more a load upon you than those you converse with are aware of. Some, through the weakness of their spirits, can scarcely determine any thing but with fear and trembling.

Let this burden be cast upon the Lord, believing that his Providence extends itself to all your affairs, to all events concerning you, and to all the circumstances of them, even the most minute and seemingly accidental; that your times are in his hand, and all your ways at his disposal; believe his promise, that all things shall be made to work for good to those that love him, and then refer it to him in every thing, to do with you and yours as seemeth good in his eyes, and rest

satisfied in having done so, and resolve to be easy. Bring your cares to God by prayer in the morning; spread them before him, and then make it to appear all the day, by the composedness and cheerfulness of your spirits, that you left them with him as Hannah did, who, when she had prayed, went her way and did eat, and her countenance was no more sad, 1 Sam. i. 18. Commit your way to the Lord, and then submit to his disposal of it, though it may cross your expectations; and bear up yourselves upon the assurances God has given you, that he will care for you as the tender father for his child.

2. We must manage our daily business for him, with an eye to his providence, putting us into the calling and employment wherein we are; and to his precept, making diligence in it our duty; with an eye to his blessing, as that which is necessary to make it comfortable and successful; and to his glory as our highest end in all. This sanctifies our common actions to God, and sweetens them, and makes them pleasant to ourselves. If Gaius brings his friends that he is parting with a little way on their journey, it is but a piece of common civility; but let him do it after a godly sort; let him in it pay respect to them, because they belong to Christ; and for his sake let him do it, that he may have an opportunity of so much more profitable communication with them; and then it becomes an act of Christian piety, 3 John 6. It is a general rule by which we must govern ourselves in the business of every day. Whatever we do,

in word or deed, let us do all in the name of the Lord Jesus, Col. iii. 17; and thus in and by the Mediator we wait on our God.

This is particularly recommended to servants, though their employments are but mean, and they are under the command of their masters according to the flesh, yet let them do their servile work as the servants of Christ, as unto the Lord and not unto men; let them do it with singleness of heart as unto Christ, and they shall be accepted of him, and from him shall receive the reward of the inheritance, Eph. vi. 5, 6, 7, 8. Col. iii. 22, 24. Let them wait on God all the day, when they are doing their day's work, by doing it faithfully and conscientiously, that they may adorn the doctrine of God our Saviour, by aiming at his glory even in common business. They work that they may get bread; they desire bread that they may live; not that they may live to themselves, and please themselves, but that they may live to God and please him. They work that they may fill up time, and fill up a place in the world, and because that God, who made and maintains us, has appointed us with quietness to work and mind our own business.

3. We must receive our daily comforts from him; we must wait on him as our benefactor; as the eyes of all things wait upon him, to give them their food in due season, and what he giveth them, that they gather. To him we must look, as to our father, for our daily bread, and from him we are appointed to ask it, yea, though we have it

in the house, though we have it upon the table; we must wait upon him for a covenant right to it, for leave to make use of it, for a blessing upon it, for nourishment by it, and for comfort in it. It is in the word and prayer that we wait on God, and keep up communion with him, and by these every creature of God is sanctified to us, 1 Tim. iv. 4, 5, and the property of it is altered. To the pure all things are pure; they have them from the covenant, and not from common providence; which makes a little that the righteous man has, better than the riches of many wicked, and much more valuable and comfortable.

No inducement can be more powerful to make us see to it, that what we have we get it honestly, and use it soberly, and give God his due out of it, than this consideration, that we have our all from the hand of God, and are entrusted with it as stewards, and consequently are accountable. If we have this thought as a golden thread running through all the comforts of every day, these are God's gifts; every bit we eat, and every drop we drink, is his mercy; every breath we draw, and every step we take, is his mercy: this will keep us continually waiting upon him, as the ass on his master's crib, and will put a double sweetness into all our enjoyments. God will have his mercies taken fresh from his compassions, which for this reason are said to be new every morning; and therefore it is not once a-week that we are to wait upon him, as people go to market to buy provisions for the whole week, but we must wait

on him every day, and all the day, as those that live from hand to mouth, and yet live very easy.

4. We must resist our daily temptations, and do our daily duties, in the strength of his grace. Every day brings its temptations with it. Our Master knew that, when he taught us, as duly as we pray for our daily bread, to pray that we might not be led into temptation. There is no business we engage in, no enjoyment we partake of, but has its snares attending it. Satan by it assaults us, and endeavours to draw us into sin, Now sin is the great evil we should be continually upon our guard against, as Nehemiah was, chap. vi. 13. "That I should be afraid, and do so, and sin." And we have no way to secure ourselves but by waiting on God all the day; we must not only in the morning put ourselves under the protection of his grace, but we must all day keep ourselves under the shelter of it; must not only go forth, but go on in dependence upon that grace, which he hath said shall be sufficient for us, that care, which will not suffer us to be tempted above what we are able. Our waiting upon God will furnish us with the best arguments to make use of in resisting temptations, and with strength according to the day; be strong in the Lord, and in the power of his might, and then we wait on the Lord all the day.

We have duty to do, many an opportunity of speaking good words, and doing good works, and we must see and own that we are not sufficient of ourselves for any thing that is good, not so

much as to think a good thought: we must therefore wait upon God, must seek to him, and depend upon him, for that light and fire, that wisdom and zeal, which is necessary to the due discharge of our duty; that by his grace we may not only be fortified against every evil word and work, but furnished for every good word and work. From the fulness that is in Jesus Christ, we must by faith be continually drawing grace for grace; grace for all gracious exercises, grace to help in every time of need. We must wait on this grace, must follow the conduct of it, comply with the operations of it, and must be turned to it as wax to the seal.

5. We must bear our daily afflictions with submission to his will. We are taught to expect trouble in the flesh. Something or other happens that grieves us every day, something in our relations, something in our callings, events concerning ourselves, our families or friends, that are matter of sorrow: perhaps we have every day some bodily pain or sickness, or some cross and disappointment in our affairs; now in these we must wait upon God. Christ requires it of all his disciples, that they take up their cross daily, Matt. xvi. 24. We must not wilfully pluck the cross down upon us, but must take it up when God lays it in our way, and not go a step out of the way of duty, either to court it or to miss it. It is not enough to bear the cross, but we must take it up, we must accommodate ourselves to it, and acquiesce in the will of God in it. Not, this is an evil,

and I must bear it, because I cannot help it; but this is an evil, and I will bear it, because it is the will of God.

We must see every affliction allotted us by our heavenly Father, and in it must eye his correcting hand, and therefore must wait on him to know the cause wherefore he contends with us, what the fault is for which we are in this affliction chastened; what the distemper is which is to be by this affliction cured, that we may answer God's end in afflicting us, and so may be made partakers of his holiness. We must attend the motions of Providence, keep our eye upon our Father when he frowns, that we may discover what his mind is, and what the obedience is we are to learn by the things that we suffer. We must wait on God for support under our burdens; must put ourselves into, and stay ourselves upon, the everlasting arms which are laid under the children of God, to sustain them when the rod of God is upon them. And him we must attend for deliverance; must not seek to extricate ourselves by any sinful indirect methods, nor look to creatures for relief, but still wait on the Lord until that he have mercy on us; well content to bear the burden until God ease us of it, and ease us in mercy, Psal. cxxiii. 2. If the affliction be lengthened out, yet we must wait upon the Lord even when he hides his face, Isa. viii. 17, hoping it is but in a little wrath, and for a small moment, Is. liv. 7, 8.

6. We must expect the tidings and events of every day with a cheerful and entire resignation

to the divine Providence. While we are in this world, we are still expecting, hoping well, fearing ill; we know not what a day, or a night, or an hour, may bring forth, Prov. xxvii. 1. but it is big with something, and we are too apt to spend our thoughts in vain about things future, which happen quite differently from what we imagined. Now, in all our prospects we must wait upon God.

Are we in hopes of good tidings, a good issue? Let us wait on God as the giver of the good we hope for, and be ready to take it from his hand, and to meet him with suitable affections then when he is coming towards us in a way of mercy. Whatever good we hope for, it is God alone, and his wisdom, power, and goodness, that we must hope in. And therefore our hopes must be humble and modest, and regulated by his will. What God has promised us we may with assurance promise ourselves, and no more. If thus we wait on God in our hope, should the hope be deferred, it would not make the heart sick; no, not if it should be disappointed; for the God we wait on will over-rule all for the best. But when the desire comes, in prosecution of which we have thus waited on God, we may see it coming from his love, and it will be a tree of life, Prov. xiii. 12.

Are we in fear of evil tidings, of melancholy events, and a sad issue of the depending affair? Let us wait on God to be delivered from all our fears, from the things themselves we are afraid of, and from the amazing tormenting fears of

them, Psalm xxxiv. 4. When Jacob was, with good reason, afraid of his brother Esau, he waited on God, brought his fears to him, wrestled with him, and prevailed for deliverance. What time I am afraid, saith David, I will trust in thee, and wait on thee; and that shall establish the heart, shall fix it, so as to set it above the fear of evil tidings.

Are we in suspense between hope and fear, sometimes one prevails, and sometimes the other? Let us wait on God, as the God to whom belong the issues of life and death, good and evil, from whom our judgment, and every man's, doth proceed, and compose ourselves into a quiet expectation of the event, whatever it may be, with a resolution to accommodate ourselves to it. Hope the best, and get ready for the worst, and then take what God sends.

For Application.

First. Let me further urge upon you this duty of waiting upon God all the day, in some more particular instances, according to what you have to do all the day in the ordinary business of it. We are weak and forgetful, and need to be put in mind of our duty in general, upon every occasion for the doing of it; and therefore I choose to be thus particular, that I may be your remembrancer.

1. When you meet with your families in the morning, wait upon God for a blessing upon them, and attend him with your thanksgivings for the mercies you and yours have jointly received from God the night past: you and yours

houses must serve the Lord, must wait on him. See it owing to his goodness, who is the founder and father of the families of the righteous, that you are together, that the voice of rejoicing and salvation is in your tabernacles, and therefore wait upon him to continue you together, to make you comforts to one another, to enable you to do the duty of every relation, and to lengthen out the days of your tranquillity. In all the conversation we have with our families, the provision we make for them, and the orders we give concerning them, we must wait upon God, as the God of all the families of Israel, Jer. xxi. 1; and have an eye to Christ, as he in whom all the families of the earth are blessed.

Every member of the family, sharing in family mercies, must wait on God for grace to contribute to family duties. Whatever disagreeableness there may be in any family relation, instead of having the spirit either burdened with it, or provoked by it, let it be an inducement to wait on God, who is able either to redress the grievance, or to balance it, and give grace to bear it.

2. When you are pursuing the education of your children, or the young ones under your charge, wait upon God for his grace to make the means of their education successful. When you are yourselves giving them instruction in things pertaining either to life or godliness, their general or particular calling, when you are sending them to school in the morning, or ordering them the business of the day, wait upon God to give

them an understanding, and a good capacity for their business: Especially their main business, for it is God that giveth wisdom. If they are but slow, and do not come on as you could wish, yet wait on God to bring them forward, and to give them his grace in his own time; and while you are patiently waiting on him, that will encourage you to take pains with them, and will likewise make you patient and gentle towards them.

And let children and young people wait on God in all their daily endeavours, to fit themselves for the service of God and their generation. You desire to be comforts to your relations, to be good for something in this world, do you not?—Beg of God then a wise and understanding heart, as Solomon did, and wait upon him all the day for it, that you may be still increasing in wisdom, as you do in stature, and in favour with God and man.

3. When you go to your shops, or apply yourselves to the business of your particular calling, wait upon God for his presence with you. Your business calls for your constant attendance every day, and all the day; keep thy shop, and thy shop will keep thee; but let your attendance on God in your callings be as constant as your attendance on your callings. Eye God's providence in all the occurrences of them. Open shop with this thought, I am now in the way of my duty, and I depend upon God to bless me in it. When you are waiting for customers, wait on God to

find you something to do in that calling to which he hath called you. Those you call chance customers, you should rather call Providence customers, and should say of the advantage you make by them, the Lord my God brought it to me.

When you are buying and selling, see God's eye upon you, to observe whether you are honest and just in your dealings, and do no wrong to those you deal with; and let your eye then be up to him, for that discretion to which God doth instruct, not only the husbandman, but the tradesman, Is. xxviii. 26; that prudence which directs the way, and with which it is promised the good man shall order his affairs; for that blessing which makes rich, and adds no sorrow with it, for that honest profit which may be expected in the way of honest diligence.

4. When you take a book in your hands, God's book, or any other useful good book, wait upon God for his grace to enable you to make a good use of it. Some of you spend a deal of time every day in reading, and I hope none of you let a day pass without reading some portion of scripture, either alone or with your families. Take heed that the time you spend in reading be not lost time. It is so, if you read that which is idle, and vain, and unprofitable; it is so, if you read that which is good, even the word of God itself, and do not mind it, or observe it, or aim to make it of any advantage to you. Wait upon God, who gives you those helps for your souls, to make them helpful indeed to you. The Eu-

nuch did so when he was reading the book of the prophet Isaiah in his chariot; and God presently sent him one, who made him understand what he read.

You read perhaps now and then the histories of former times. In acquainting yourselves with them, you must have an eye to God, and to that wise and gracious Providence which governed the world before we were born, and preserved the church in it, and therefore may be still depended upon to do all for the best; for he is Israel's king of old.

5. When you sit down to your tables, wait on God. See his hand spreading and preparing a table before you in despite of your enemies, and in the society of your friends; often review the grant which God made to our first father Adam, and in him to us, of the products of the earth, Gen. i. 29. Behold I have given you every herb bearing seed, bread corn especially, to you it shall be for meat. And the grant he afterwards made to Noah, our second father, and in him to us, Gen. ix. 3. Every moving thing that liveth shall be meat for you, even as the green herb; and see in those what a bountiful benefactor he is to mankind, and wait upon him accordingly.

6. Desire of God a blessing upon what you give in charity, that it may be comfortable to whom it is given, and that, though what you are able to give is but a little, like the widow's two mites, yet that, by God's blessing, may be doubled, and made to go a great way, like the widow's meal in the barrel, and oil in the cruise.

Depend upon God to make up to you what you lay out in good works, and to recompense it abundantly in the resurrection of the just: nay, and you are encouraged to wait upon him for a return of it even in this life; it is bread cast upon the waters, which you shall find again after many days; and you shall carefully observe the providence of God, whether it do not make you rich amends for your good works, according to the promise, that you may understand the loving-kindness of the Lord, and his faithfulness to the word which he hath spoken.

7. When you inquire after public news, in that wait upon God; do it with an eye to him; for this reason, because you are truly concerned for the interests of his kingdom in the world, and lay them near your hearts; because you have a compassion for mankind, for the lives and souls of men, and especially of God's people. Ask what news, not as the Athenians, only to satisfy a vain curiosity, and to pass away an idle hour or two, but that you may know how to direct your prayers and praises, and how to balance your hopes and fears; and may gain such an understanding of the times, as to learn what you and others ought to do.

8. When we retire into solitude, to be alone walking in the fields, or alone reposing ourselves in our closets, still we must be waiting on God, still we must keep up our communion with him when we are communing with our hearts. When

we are alone we must not be alone, but the Father must be with us, and we with him. We shall find temptations even in solitude, which we have need to guard against. Satan set upon our Saviour when he was alone in the wilderness; but there also we have an opportunity, if we but know how to improve it, for that devout, that divine contemplation, which is the best conversation, so that we may never be less alone than when alone. If when we sit alone, and keep silence, withdrawn from business and conversation, we have but the art, I should say the heart, to fill up those vacant minutes with pious meditations of God and divine things, we then gather up the fragments of time which remain, that nothing may be lost, and so are we found waiting on God all the day.

Secondly. Let me use some motives to persuade you thus to live a life of communion with God, by waiting on him all the day.

1. Consider the eye of God is always upon you. When we are with our superiors, and observe them to look upon us, that engageth us to look upon them; and shall we not then look up to God, whose eyes always behold, and whose eye-lids try the children of men. He sees all the motions of our hearts, and sees with pleasure the motions of our hearts towards him, which should engage us to set him always before us.

The servant, though he be careless at other times, yet when he is under his master's eye, will wait in his place, and keep close to his busi-

ness. We need no more to engage us to diligence, than to do our work with eye-service while our master looks on; and because he ever doth so, then we shall never look off.

2. The God you are to wait on is one with whom you have to do, Heb. iv. 13. All things, even the thoughts and intents of the heart, are naked and open unto the eyes of him with whom we have to do; PROS ON EMINO LOGOS, *with whom we have business, or word*, who hath something to say to us, and to whom we have something to say; or, as some read it, to whom for us there is an account, there is a reckoning, a running account between us and him: And we must every one of us shortly give account of ourselves to him, and of every thing done in the body, and therefore are concerned to wait on him, that all may be made even daily between us and him in the blood of Christ, which balanceth the account. Did we consider how much we have to do with God every day, we would be more diligent and constant in our attendance on him.

3. The God we are to wait upon continually waits to be gracious to us; he is always doing us good, prevents us with the blessings of his goodness, daily loads us with his benefits, and slips no opportunity of showing his care for us when we are in danger; his bounty to us when we are in want, and his tenderness for us when we are in sorrow. His good providence awaits on us all the day, to preserve our going out and coming in, Isa. xxx. 18. to give us relief and succour in

due season, to be seen in the mount of the Lord. Nay, his good grace waits on us all the day, to help us in every time of need, to be strength to us according as the day is, and all the occurrences of the day. Is God thus forward to do us good, and shall we be backward and remiss in doing him service?

4. If we attend upon God, his holy angels shall have a charge to attend upon us. They are all appointed to be ministering spirits, to minister for the good of them that shall be heirs of salvation, and more good offices they do us every day than we are aware of. What an honour, what a privilege is it to be waited on by holy angels, to be borne up in their arms, to be surrounded by their tents! What a security is the ministration of those good spirits against the malice of evil spirits? This honour have all they that wait on God all the day.

5. This life of communion with God, and constant attendance upon him, is a heaven upon earth. It is doing the work of heaven, and the will of God, as they do it that are in heaven, whose business it is always to behold the face of our Father. It is an earnest of the blessedness of heaven, it is a preparative for it, and a preludium to it; it is having our conversation in heaven, from whence we look for the Saviour. Looking for him as our Saviour, we look to him as our director, and by this we make it appear that our hearts are there, which will give us good ground to expect that we shall be there shortly.

How to spend the day with God.

Thirdly, Let me close with some directions, what you must do that you may thus wait on God all the day.

1. See much of God in every creature, of his wisdom and power in the making and placing of it, and of his goodness and serviceableness to us. Look about you, and see what a variety of wonders, what an abundance of comforts you are surrounded with; and let them all lead you to him, who is the fountain of being, and the giver of all good; all our springs are in him, and from him are all our streams. This will engage us to wait on him, since every creature is that to us which he makes it to be. Thus the same things which draw a carnal heart from God, will lead a gracious soul to him; and since all his works praise him, his saints will from hence take continual occasion to bless him.

It was (they say) the custom of the pious Jews of old, whatever delight they took in any creature, to give to God the glory of it. When they smelled a flower, they said, Blessed be he that made this flower sweet; if they ate a morsel of bread, Blessed be he that appointed bread to strengthen man's heart. If thus we taste in every thing that the Lord is gracious, and suck all satisfaction from the breasts of his bounty (and some derive his name from *Mamma*), we shall thereby be engaged constantly to depend on him, as the child is said to hang on the mother's breast.

2. See every creature to be nothing without

God. The more we discern of the vanity and emptiness of the world, and all our enjoyments in it, and their utter insufficiency to make us happy, the closer we shall cleave to God, and the more intimately we shall converse with him, that we may find that satisfaction in the Father of spirits, which we have in vain sought for in the things of sense. What folly is it to make our court to the creatures, and to dance attendance at their door, whence we are sure to be sent away empty, when we have the Creator himself to go to, who is rich in mercy to all that call upon him, is full, and free, and faithful. What can we expect from lying vanities? Why then should we observe them, and neglect our own mercies? Why should we trust to broken reeds, when we have a rock of ages to be the foundation of our hopes? And why should we draw from broken cisterns, when we have the God of all consolation to be the foundation of our joys.

3. Live by faith in the Lord Jesus Christ. We cannot with any confidence wait upon God but in and through a Mediator, for it is by his Son that God speaks to us, and hears from us. All that passeth between a just God and poor sinners, must pass through the hands of that blessed daysman, who has laid his hand upon them both; every prayer passeth from us to God, and every mercy from God to us by that hand. It is in the face of the Anointed that God looks upon us; and in the face of Jesus Christ that we behold the glory and grace of God shining; it is by Christ

that we have access to God, and success with him in prayer, and therefore we must make mention of his righteousness, even of his only. And in that habitual attendance we must be all the day living upon God; we must have a constant dependence on him, who always appears in the presence of God for us, always gives attendance to be ready to introduce us.

4. Look upon every day as those who know not but it may be your last day. At such an hour as we think not the Son of man comes; and therefore we cannot any morning be sure that we shall live until night. We hear of many lately that have been snatched away very suddenly. What manner of persons therefore ought we to be in all holy conversation and godliness? Though we cannot say, we ought to live as if we were sure this day would be our last; yet it is certain, we ought to live as those who do not know but it may be so; and the rather, because we know the day of the Lord will come first or last; and therefore we are concerned to wait on him. For on whom should poor dying creatures wait, but on a living God.

Death will bring us all to God, to be judged by him; it will bring all the saints to him to the vision and fruition of him; and one we are hastening to, and hope to be for ever with, we are concerned to wait upon, and to cultivate an acquaintance with. Did we think more of death, we would converse more with God. Our dying daily, is a good reason for our worshipping daily;

and therefore wherever we are, we are concerned to keep near to God, because we know not where death will meet us; this will alter the property of death. Enoch, that walked with God, was translated that he should not see death; and this will furnish us with that which will stand us instead on the other side of death and the grave. If we continue waiting on God every day, and all the day long, we shall grow more experienced, and consequently more expert in the great mystery of communion with God; and thus our last days will become our best days, our last works our best works, and our last comforts our sweetest comforts. In consideration of which take the prophet's advice, Hos. xii. 6, "Turn thou to thy God; keep mercy and judgment, and wait on thy God continually.

THE

THIRD DISCOURSE;

SHOWING

HOW TO CLOSE THE DAY WITH GOD.

PSALM iv. 8.

I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety.

THIS may be understood either figuratively, of the repose of the soul in the assurance of God's grace; or literally, of the repose of the body under the protection of his providence. I love to give Scripture its full latitude, and therefore alike in both.

1. The Psalmist having given the preference to God's favour above any good, having chosen that, and portioned himself in that, here expresseth his great complacency in the choice he had made. While he saw many making themselves perpetually uneasy with that fruitless inquiry, who will show us any good? wearying themselves for every vanity; he had made himself perfectly easy, by casting himself on the divine good-will,—"Lord, lift thou up the light of thy countenance upon us." Any good, short of God's favour, will not serve our turn; but that is enough, without the world's smiles. The moon and stars, and all the fires and candles in the world, will not make day without the sun; but the sun will make day without any of them. These are David's sen-

timents, and all the saints agree with him. Finding no rest, therefore, like Noah's dove in the deluge defiled world, he flies to the ark, that type of Christ; return unto thy rest, unto thy Noah (so the word is in the original, for Noah's name signifies rest), O my soul, Psalm cxvi. 7.

If God lift up the light of his countenance upon us, as it fills us with a holy joy, it puts gladness into the heart more than they have whose corn and wine increaseth, ver. 7, so it fixeth us in a holy rest; I will now lay me down and sleep. God is my God, and I am pleased, I am satisfied, I look no further, I desire no more, I dwell in safety, or in confidence, while I walk in the light of the Lord; as I want no good, nor am sensible of any deficiency, so I fear no evil, nor am apprehensive of any danger. The Lord God is to me both a sun and shield; a sun to enlighten and comfort me, a shield to protect and defend me.

Hence learn, that those who have the assurances of God's favour towards them, may enjoy, and should labour after, a holy serenity and security of mind. We have both these put together in that precious promise, Isaiah xxxii. 17. But the work of righteousness shall be peace; there is a present satisfaction in doing good; and, in the issue, the effect of righteousness shall be quietness and assurance for ever; quietness in the enjoyment of good, and assurance in a freedom from evil.

1. A holy serenity is one blessed fruit of God's favour. "I will now lay me down in peace, and

sleep. While we are under God's displeasure, or in doubt concerning his favour, how can we have any enjoyment of ourselves! While this great concern is unsettled, the soul cannot be satisfied. Hath God a controversy with thee? Give not sleep to thine eyes, nor slumber to thine eye-lids, until thou hast got the controversy taken up. Go, humble thyself, and make sure thy friend, thy best friend, Prov. vi. 34, and when thou hast made thy peace with him, and hast some comfortable evidence that thou art accepted of him, then say wisely and justly, what that carnal worldling said foolishly, and without ground, Soul, take thy ease, for in God, and in the covenant of his grace, thou hast goods laid up for many years, goods laid up for eternity, Luke xii. 19. Are thy sins pardoned? Hast thou an interest in Christ's mediation? Doth God now in him accept thy works? Go thy way, and eat thy bread with joy, and drink thy wine with a merry heart, Eccl. ix. 7. Let this still every storm, and command and create a calm in thy soul.

Having God to be our God in covenant, we have enough, we have all; and though the gracious soul still desires more of God, it never desires more than God; in him it reposeth itself with a perfect complacency; in him it is at home, it is at rest; if we be but satisfied of his loving-kindness, we may be satisfied with his loving-kindness, abundantly satisfied. There is enough in this to satiate the weary soul, and to replenish every sorrowful soul, Jer. xxxi. 25, to fill even the

hungry with good things, with the best things; and being filled, they should be at rest, at rest for ever, and their sleep here should be sweet.

2. A holy security is another blessed fruit of God's favour. Thou, Lord, makest me to dwell in safety; when the light of thy countenance shines upon me, I am safe, and I know I am so, and am therefore easy, for with thy favour wilt thou compass me as with a shield, Psalm v. 12, being taken under the protection of the divine favour. Though a host of enemies should encamp against me, yet my heart shall not fear, in this I will be confident, Psalm xxvii. 3. Whatever God has promised me, I can promise myself, and that is enough to indemnify me, and save me harmless, whatever difficulties and dangers I may meet with in the way of my duty. Though the earth be moved, yet will not we fear, Psalm xlvi. 2, not fear any evil, no, not in the valley of the shadow of death, in the territories of the king of terrors himself; for there thou art with me, thy rod and thy staff they comfort me.

What the rich man's wealth is to him, in his own conceit, a strong city, and a high wall, that the good man's God is to him, Prov. xviii. 10, 11. The Almighty shall be thy gold, thy defence, Job xxii. 25.

Nothing is more dangerous than security in a sinful way, and men's crying, peace, peace, to themselves, while they continue under the reigning power of a vain and carnal mind. O that the sinners that are at ease were made to trem-

ble. Nothing is more foolish than a security built upon the world and its promises, for they are all vanity and a lie; but nothing more reasonable in itself, or more advantageous to us, than for good people to build with assurance upon the promises of a good God; for those that keep in the way of duty, to be quiet from the fear of evil; as those that know no evil shall befall them, no real evil; no evil but what shall be made to work for their good; as those that know, while they continue in their allegiance to God as their king, they are under his protection, under the protection of Omnipotence itself, which enables them to bid defiance to all malignant powers. If God be for us, who can be against us? This security even the heathen looked upon every honest virtuous man to be entitled to, that is, *Integer vitæ celerisque purus*, and thought if the world should fall in pieces about his ears, he needed not fear being lost in the desolations of it, *Et si fractus illabatur orbis, Impavidum ferient ruinæ;* much more reason have Christians, who hold fast their integrity, to lay claim to it; for who is he, or what is it that shall harm us, if we be followers of him that is good in his goodness?

Now, (1.) It is the privilege of good people that they may be thus easy and satisfied. This holy serenity and security of mind is allowed them, God gives them leave to be cheerful; nay, it is promised them, God will speak peace to his people, and to his saints; he will fill them with joy and peace in believing; his peace shall keep

their hearts and minds; keep them safe, keep them calm. Nay, there is a method appointed for their obtaining this promised serenity and security. The scriptures are written to them, that their joy may be full, and that through patience and comfort of them they may have hope. Ordinances are instituted to be wells of salvation, out of which they may draw water with joy. Ministers are ordained to be their comforters, and the helpers of their joy. Thus willing has God been to show to the heirs of promise the immutability of his counsel, that they might have strong consolation, Heb. vi. 17, 18.

(2.) It is the duty of good people to labour after this holy security and serenity of mind, and to use the means appointed for the obtaining of it. Give not way to the disquieting suggestions of Satan, and to those tormenting doubts and fears that arise in your own souls. Study to be quiet, chide yourselves for your distrusts, charge yourselves to believe and to hope in God, that you shall praise him. You are in the dark concerning yourselves; do as Paul's mariners did, cast anchor, and wish for the day. Poor trembling Christian, that art tossed with tempests, and not comforted, try to lay thee down in peace and sleep; compose thyself into a sedate and even frame; in the name of him whom winds and seas obey, command down thy tumultuous thoughts, and say, Peace, be still; lay thy aching trembling head of thine where the beloved disciple laid his, in the bosom of the Lord Jesus; or, if thou hast not yet attained such boldness of access to him, lay

that aching trembling head of thine at the feet of the Lord Jesus, by an entire submission and resignation to him, saying, if I perish, I will perish here; put it into his hand by an entire confidence in him; submit it to his operation and disposal, who knows how to speak to the heart. And if thou art not yet entered into the sabbatism, as the word is, Heb. iv. 9; this present rest that remaineth for the people of God, yet look upon it to be a land of promise, and therefore, though it tarry, wait for it, for the vision is for an appointed time, and at the end it shall speak, and shall not lie. Light is sown for the righteous, and what is sown shall come up again at last in a harvest of joy.

2. The Psalmist having done his day's work, and perhaps fatigued himself with it, it being now bed-time, and he having given good advice to those to whom he had wished a good night, to commune with their own hearts upon their beds, and to offer the evening sacrifice of righteousness, ver. 4, 5, now retires to his chamber, with this word, "I will lay me down in peace and sleep." That which I chose this text for, will lead me to understand it literally, as the disciples understood their Master, when he said, Lazarus sleepeth, of taking rest in sleep, John xi. 12, 13. And so we have here David's pious thoughts when he was going to bed: As when he awakes he is still with God, he is still so when he goes to sleep, and concludes the day, as he opened it, with meditations on God, and sweet communion with him.

How to close the day with God.

It should seem David penned this Psalm when he was distressed and persecuted by his enemies; perhaps it was penned on the same occasion with the foregoing Psalm, when he fled from Absalom his son. Without were fightings, and then no wonder that within were fears; yet then he puts such a confidence in God's protection, that he will go to bed at his usual time, and with his usual quietness and cheerfulness will compose himself as at other times. He knows his enemies have no power against him but what is given them from above, and they shall have no power given them but what is still under the divine check and restraint; nor shall their power be permitted to exert itself, so far as to do him any real mischief; and therefore he retires into the secret place of the Most High, and abides under the shadow of the Almighty, and is very quiet in his own mind. That will break a worldly man's heart which will not break a godly man's sleep: Let them do their worst, saith David, I will lay me down and sleep; the will of the Lord be done. Now observe here,

1. His confidence in God: "Thou, Lord, makest me to dwell in safety;" not only makest me safe, but makest me to know that I am so; makest me to dwell with a good assurance. It is the same word that is used concerning him that walks uprightly, that he walks surely, Prov. x. 9. He goes boldly in his way; so David here goes boldly to his bed. He doth not carelessly, as the men, of Laish, Judg. xviii. 7, but dwells at ease in God,

as the sons of Zion, in the city of their solemnities, when their eyes see it a quiet habitation, Isa. xxxiii. 20.

There is one word in this part of the text that is observable; thou, Lord, only dost secure me Some refer it to David; even when I am alone, have none of my privy counsellors about me to advise me, none of my life-guards to fight for me, yet I am under no apprehension of danger while God is with me. The Son of David comforted himself with this, that when all his disciples forsook him, and left him alone, yet he was not alone, for the Father was with him. Some weak people are afraid of being alone, especially in the dark: but a firm belief of God's presence with us in all places, and that divine protection, which all good people are under, would silence those fears, and make us ashamed of them. Nay, our being alone a peculiar people, whom God hath set apart for himself, (as it is here, ver. 3.) will be our security. A sober singularity will be our safety and satisfaction, as Noah's was in the old world. Israel is a people that shall dwell alone, and not be reckoned among the nations, and therefore may set them all at defiance till they foolishly mingle themselves among them, Num. xxiii. 9. Israel shall then dwell in safety alone, Deut. xxxiii. 28. The more we dwell alone, the more safe we dwell. But our translation refers it to God: Thou alone makest me to dwell safely. It is done by thee only. God, in protecting his people, needs not any assistance, though he sometimes makes use of in-

struments. The earth helped the woman; yet he can do it without them; and when all other refuges fail, his own arm works salvation. So the Lord alone did lead him, and there was no strange god with him, Deut. xxxii. 12. yet that is not all, I depend on thee only to do it; therefore I am easy, and think myself safe, not because I have hosts on my side, but purely because I have the Lord of hosts on my side.

Thou makest me to dwell in safety, that I may look either backward or forward, or rather both. Thou hast made me to dwell in safety all day, so that the sun has not smitten me by day; and then it is the language of his thankfulness for the mercies he had received; or, thou wilt make me to dwell in safety all night, that the moon shall not smite me by night: and then it is the language of his dependence upon God for further mercies; and both these should go together; and our eye must be to God as ever the same, who was, and is, and is to come; who has delivered, and doth, and will.

2. His composedness in himself inferred from hence, I will both lay me down and sleep: *Simul* or *pariter in pace cubabo.* They that have their corn and wine increasing, that have abundance of the wealth and pleasure of this world, they lay them down and sleep contentedly, as Boaz did at the end of the heap of corn, Ruth iii. 7. But though I have not what they have, I can lay me down in peace, and sleep as well as they. We make it to join, his lying down and his sleeping;

I will not only lay me down as one that desires to be composed, but will sleep as one that really is so. Some make it to intimate his falling asleep presently after he had laid him down; so well wearied was he with the work of the day, and so free from any of those disquieting thoughts which would keep him from sleeping.

Now these are words put into our mouths, with which to compose ourselves when we retire at night to our repose; and we should take care so to manage ourselves all day, especially when it draws towards night, as that we may not be unfitted, and put out of frame for our evening devotions; that our hearts may not be overcharged, either, on the one hand, with surfeiting and drunkenness, as their's often are that are men of pleasure; or, on the other hand, with the cares of this life, as their's often are that are men of business. But that we may have such a command, both of our thoughts and of our time, as that we may finish our daily work well, which will be an earnest of our finishing our life's work well; and all is well indeed that ends everlastingly well.

Doct. As we must begin the day with God, and wait upon him all the day, so we must endeavour to close it with him.

This duty of closing the day with God, and in a good frame, I know not better how to open to you, than by going over the particulars in the text in their order, and recommending to you David's example.

First. Let us retire to lay us down: nature calls

for rest as well as food; man goes forth to his work and labour, and goes to and fro about it; but it is only until evening, and then it is time to lie down. We read of Ishbosheth, that he lay on his bed at noon, but death met him there, 2 Sam. iv. 5, 6; and of David himself, that he came off from his bed at evening-tide; but sin, a worse thing than death, met him there, 2 Sam. xi. 2. We must work the works of him that sent us while it is day, it will be time enough to lie down when the night comes, and no man can work; and it is then proper and seasonable to lie down. It is promised, Zeph. ii. 7, "They shall lie down in the evening;" and with that promise we must comply, and rest in the time appointed for rest, and not turn day into night, and night into day, as many do upon some ill account or other.

1. Some sit up to do mischief to their neighbours; to kill, and steal, and to destroy. In the dark they dig through houses which they had marked for themselves in the day time, Job xxiv. 16. David complains of his enemies that at evening they go round about the city, Psal. lix. 6. They that do evil hate the light. Judas the traitor was in quest of his master with his band of men, when he should have been in his bed. And it is an aggravation of the wickedness of the wicked, when they take so much pains to compass an ill design, and have their hearts so much upon it, that they sleep not except they have done mischief, Prov. iv. 16. As it is a shame to those who profess to make it their business to do good, that they can-

not find in their hearts to entrench upon any of the gratifications of sense in pursuance of it.

Ut jugulent Homines surgunt de nocte Latrones,
Tuque ut te serves non expergisceris?

Say then, while others sit up watching for an opportunity to be mischievous, I will lay me down and be quiet, and do nobody any harm.

2. Others sit up in pursuit of the world, and the wealth of it. They not only rise up early, but they sit up late, in the eager prosecution of their covetous practices, Psalm cxxvii. 2. and either to get or save, deny themselves their most necessary sleep; and this their way is their folly, for hereby they deprive themselves of the comfortable enjoyment of what they have, which is the end, under pretence of care and pains to obtain more, which is but the means. Solomon speaks of those that neither day nor night sleep with their eyes, Eccl. viii. 16, that make themselves perfect slaves and drudges to the world, than which there is not a more cruel task-master; and thus they make that which of itself is vanity, to be to them vexation of spirit, for they weary themselves for very vanity, Hab. ii. 13, and are so miserably in love with their chain, that they deny themselves not only the spiritual rest God has provided for them as the God of grace, but the natural rest, which, as the God of nature, he has provided; and is a specimen of the wrong sinners do to their own bodies, as well as their own souls. Let us see the folly of it, and never labour thus for the meat that perisheth, and

that abundance of the rich which will not suffer him to sleep; but let us labour for that meat which endureth to eternal life, that grace which is the earnest of glory, the abundance of which will make our sleep sweet to us.

3. Others sit up in the indulgence of their pleasures; they will not lay them down in due time, because they cannot find in their hearts to leave their vain sports and pastimes, their music and dancing and plays, their cards and dice; or, which is worse, their rioting and excess; for they that are drunk are drunk in the night. It is bad enough when these gratifications of a base lust, or at least of a vain mind, are suffered to devour the whole evening, and then to engross the whole soul, as they are apt enough to do insensibly; so that there is neither time nor heart for the evening devotions, either in the closet or in the family: But it is much worse when they are suffered to go far into the night too, for then, of course, they trespass upon the ensuing morning, and steal away the time that should then also be bestowed upon the exercises of religion. Those that can, of choice, and with so much pleasure, sit up until I know not what time of night, to make, as they say, a merry night of it, to spend their time in filthiness, and foolish talking and jesting, which are not convenient, would think themselves hardly dealt with if they should be kept one half hour past their sleeping time, engaged in any good duties, and would have called blessed Paul himself a long-winded preacher, and have censured

him as very indiscreet, when, upon a particular occasion, he continued his speech till midnight, Acts xx. 7. And how loath would they be, with David, at midnight, to rise and give thanks to God; or, with their Master, to continue all night in prayer to God.

Let the corrupt affections, which run out thus and transgress, be mortified, and not gratified. Those who have indulged themselves in such irregularities, if they have allowed themselves an impartial reflection, cannot but have found the inconvenience of them, and that they have been a prejudice to the prosperity of the soul, and should therefore deny themselves for their own good. One rule for the closing of the day well, is to keep good hours. Every thing is beautiful in its season. I have heard it said long since, and I beg leave to repeat it now, that

> Early to bed and early to rise,
> Is the way to be healthy, and wealthy and wise.

We shall now take it for granted, that unless some necessary business, or some work of mercy, or some more than ordinary act of devotion, keep you up beyond your usual time, you are disposed to lay you down. And let us lay us down with thankfulness to God, and with thoughts of dying; with penitent reflections upon the sins of the day, and with humble supplications for the mercies of the night.

1. Let us lie down with thankfulness to God. When we retire to our bed-chambers or closets, we should lift up our hearts to God, the God of

our mercies, and make him the God of our praises when we go to bed. I am sure we do not want matter for praise, if we do not want a heart. Let us therefore address ourselves to that pleasant duty, that work which is its own wages. The evening sacrifice was to be a sacrifice of praise.

(1.) We have reason to be thankful for the many mercies of the day past, which we ought particularly to review, and to say, "Blessed be the Lord who daily loadeth us with his benefits." Observe the constant series of mercies, which has not been interrupted, or broken in upon, any day. Observe the particular instances of mercy with which some days have been signalized and made remarkable. It is he that has granted us life and favour; it is his visitation that preserves our spirits. Think how many are the calamities we are every day preserved from, the calamities which we are sensibly exposed to, and perhaps have been delivered from the imminent danger of, and those which we have not been apprehensive of; many of which we have deserved, and which others, better than we are, grown under. All our bones have reason to say, Lord, who is like unto thee? For it is God that keepeth all our bones, not one of them is broken. It is of his mercies that we are not consumed.

Think how many are the comforts we every day receive, for all of which we are indebted to the bounty of divine providence. Every bit we eat, and every drop we drink, is mercy; every step we take, and every breath we draw, is mercy.

All the satisfaction we have in the agreeableness and affections of our relations, and in the society and serviceableness of our friends: All the success we have in our callings and employments, and the pleasure we take in them: All the joy which Zebulon has in his going out, and Issachar in his tents, is what we have reason to acknowledge with thankfulness to God's praise.

Yet it is likely the day has not passed without some cross accidents, something or other has afflicted and disappointed us; and if it has, yet that must not indispose us for praise; however it be, yet God is good, and it is our duty in every thing to give thanks, and to bless the name of the Lord, when he takes away as well as when he gives; for our afflictions are but few, and a thousand times deserved; our mercies are many, and a thousand times forfeited.

(2.) We have reason to be thankful for the shadows of the evening, which call us to retire and lie down. The same wisdom, power, and goodness, that makes the morning, makes the evening also to rejoice; and gives us cause to be thankful for the drawing of the curtains of the night about us in favour of our repose, as well as for the opening of the eye-lids of the morning upon us in favour of our business. When God divided between the light and the darkness, and allotted to both of them their time successively, he saw that it was good it should be so. In a world of mixtures and changes, nothing more proper. Let us therefore give thanks to God,

who forms the light and creates the darkness; and believe, that as in the revolutions of time, so in the revolutions of the events of time, the darkness of affliction may be as needful for us in its season as the light of prosperity. If the hireling longs until the shadow comes, let him be thankful for it when it doth come, that the burden and heat of the day is not perpetual.

(3.) We have reason to be thankful for a quiet habitation to lie down in; that we are not driven out from among men, as Nebuchadnezzar, to lie down with the beasts of the field; that though we were born like the wild ass' colt, yet we have not, with the wild ass, the wilderness for our habitation, and the desolate and barren land for our dwelling. That we are not to wander in deserts and mountains, in dens and caves of the earth, as many of God's dear saints and servants have been forced to do, of whom the world was not worthy: But the good Shepherd makes us lie down in green pastures: That we have not, as Jacob, the cold ground for our bed, and a stone for our pillow; which yet one would be content with, and covet, if with it one could have his dream.

(4.) We have reason to be thankful that we are not forced to sit up, that our Master not only gives us leave to lie down, but orders that nothing shall prevent our lying down. Many go to bed, but cannot lie down there by reason of painful and languishing sicknesses, of that nature, that if they lie down they cannot breathe.

Our bodies are of the same mould, and it is of the Lord's mercies that we are not so afflicted. Many are kept up by sickness in their families: children are ill, and they must attend them. If God takes sickness away from the midst of us, and keeps it away, so that no plague comes near our dwellings, a numerous family, perhaps, and all well, it is a mercy we are bound to be very thankful for, and to value in proportion to the greatness of the affliction where sickness prevails. Many are kept up by the fear of enemies, of soldiers, of thieves. The good man of the house watcheth that his house may not be broken through; but our lying down is not prevented or disturbed by the alarms of war, we are delivered from the noise of archers in the places of repose; therefore should we rehearse the righteous acts of the Lord, even his righteous acts towards the inhabitants of his villages in Israel, which, under his protection, are as safe as walled cities with gates and bars. When we lie down, let us thank God that we may lie down.

2. Let us lie down with thoughts of death, and of that great change which at death we must pass under. The conclusion of every day should put us in mind of the conclusion of all our days; when our night comes, our long night, which will put a period to our work, and bring the honest labourer both to take his rest and receive his penny. It is good for us to think frequently of dying, to think of it as oft as we go to bed. It will help to mortify the corruptions of our own hearts,

which are daily burdens, to arm us against the temptations of the world, which are our daily snares; it will wean us from our daily comforts, and make us easy under our daily crosses and fatigues. It is good for us to think familiarly of dying, to think of it as our going to bed, that by thinking often of it, and thinking thus of it, we may get above the fear of it.

(1.) At death we shall retire, as we do at bedtime; we shall go to be private for a while, until the public appearance at the great day. Man lieth down, and riseth not until the heavens be no more, until then they shall not awake, nor be raised out of their sleep, Job xiv. 12. Now we go abroad to see and be seen, and to no higher purpose do some spend their day, spend their life; but when death comes, there is an end of both; we shall then see no more in this world: I shall behold man no more, Isa. xxxviii. 11. we shall then be seen no more; the eye of him that hath seen me, shall see me no more, Job vii. 8. we shall be hid in the grave, and cut off from all living. To die is to bid good night to all our friends, to put a period to our conversation with them; we bid them farewell; but blessed be God it is not an eternal farewell. We hope to meet them again in the morning of the resurrection, to part no more.

(2.) At death we shall put off the body, as we put off our clothes when we lie down. The soul is the man, the body is but clothes; at death we shall be unclothed, the earthly house of this ta-

bernacle shall be dissolved, the garment of the body shall be laid aside; death strips us, and sends us naked out of the world as we came into it; strips the soul of all the disguises wherein it appeared before men, that it may appear naked and open before God. Our grave clothes are night clothes.

(3.) At death we shall lie down in the grave as our bed, shall lie down in the dust, Job xx. 11. To those that die in sin, and impenitent, the grave is a dungeon; their iniquities which are upon their bodies, and which lie down with them, make it so; but to those that die in Christ, that die in faith, it is a bed, a bed of rest, where there is no tossings to and fro until the dawning of the day, as sometimes there are upon the easiest beds we have in this world, where there is no danger of being scared with dreams, and terrified with visions of the night, there is no being chastened with pain on that bed, or the multitude of the bones with strong pain. It is the privilege of those, who, while they live, walk in their uprightness, that when they die they enter into peace, and rest in their beds, Isa. lvii. 2. Holy Job comforts himself with this in the midst of his agonies, that he shall shortly make his bed in the darkness, and be easy there. It is a bed of roses, a bed of spices, to all believers ever since he lay in it, who is the rose of Sharon, and the lily of the valleys.

Say then of thy grave, as thou dost of thy bed at night, there the weary are at rest; with this

further consolation, that thou shalt not only rest there, but rise thence shortly, abundantly refreshed, shalt be called up to meet the beloved of thy soul, and to be for ever with him; shalt rise to a day which will not renew thy cares, as every day on earth doth, but secure to thee unmixed and everlasting joys. How comfortably may we lie down at night, if such thoughts as these lie down with us; and how comfortably may we lie down at death, if we have accustomed ourselves to such thoughts as these.

3. Let us lie down with penitent reflections upon the sins of the day past. Praising God, and delighting ourselves in him, is such pleasant work, and so much the work of angels, that methinks it is a pity we should have any thing else to do; but the truth is, we make other work for ourselves by our own folly, that is not so pleasant, but absolutely needful, and that is repentance. While we are at night solacing ourselves in God's goodness, yet we must intermix therewith the afflicting of ourselves for our own badness; both must have their place in us, and they will very well agree together; for we must take our work before us.

(1.) We must be convinced of it, that we are still contracting guilt. We carry corrupt natures about with us, which are bitter roots that bear gall and wormwood, and all we say or do is imbittered by them. In many things we all offend, insomuch that there is not a just man upon earth, that doeth good and sins not. We are in the midst of a defiling world, and cannot keep ourselves

perfectly unspotted from it. If we say we have no sin, or that we have passed a day and have not sinned, we deceived ourselves; for if we know the truth by ourselves, we shall see cause to cry, Who can understand his errors? cleanse us from our secret faults, faults which we ourselves are not aware of. We ought to aim at a sinless perfection, with as strict a watchfulness as if we could attain it: But, after all, we must acknowledge that we come short of it; that we have not yet attained, neither are already perfect. We find it by constant sad experience, for it is certain we do enough every day to bring us upon our knees at night.

(2.) We must examine our consciences, that we may find out our particular transgressions the day past. Let us every night search and try our ways, our thoughts, words, and actions, compare them with the rule of the word, look our faces in that glass, that we may see our spots, and may be particular in the acknowledgment of them. It will be good for us to ask, What have we done this day? What have we done amiss? What duty have we neglected? What false step have we taken? How have we carried it in our callings, in our converse? Have we done the duties of our particular relations, and accommodated ourselves to the will of God in every event of providence? By doing this frequently, we shall grow in our acquaintance with ourselves, than which nothing will contribute more to our soul's prosperity.

(3.) We must renew our repentance for whatever we find has been amiss in us, or has been said or done amiss by us. We must be sorry for it, and sadly lament it, and take shame to ourselves for it, and give glory to God by making confession. If any thing appear to have been wrong more than ordinary, that must be particularly bewailed; and, in general, we must be mortified for our sins of daily infirmity, which we ought not to think slightly of because they are returning daily, but rather be the more ashamed of them, and of that fountain within, which casts out these waters.

It is good to be speedy in renewing our repentance, before the heart be hardened by the deceitfulness of sin. Delays are dangerous, green wounds may soon be cured, if taken in time, but if they stink and are corrupt, as the Psalmist complains, Psal. xxxviii. 5, it is our fault and folly, and the cure will be difficult. Though, through the weakness of the flesh, we fall into sin daily, if we get up again by renewed repentance at night, we are not, nor ought we to think ourselves utterly cast down. The sin that humbles us shall not ruin us.

(4.) We must make a fresh application of the blood of Christ to our souls for the remission of our sins, and the gracious acceptance of our repentance. We must not think that we have need of Christ only at our first conversion to God; no, we have daily need of him, as our advocate with the Father, and therefore, as such, he always appears in the presence of God for

us, and attends continually to this very thing. Even our sins of daily infirmity would be our ruin, if he had not made satisfaction for them, and did not still make intercession for us. He that is washed, still needeth to wash his feet from the filth he contracts in every step; and, blessed be God, there is a fountain opened for us to wash in, and it is always open.

(5.) Let us lie down with humble supplications for the mercies of the night. Prayer is as necessary in the evening as it was in the morning; for we have the same need of the divine favour and care, to make the evening out-goings to rejoice, that we had to beautify those of the morning.

(1.) We must pray that our outward man may be under the care of God's holy angels, who are the ministers of his providence. God hath promised that he will give his angels charge concerning those who make the Most High their refuge, and that they shall pitch their tents round about them and deliver them; and what he hath promised, we may and must pray for, not as if God needed the service of the angels, or as if he did himself quit all the care of his people, and turn it over to them. But it appears, by abundance of Scripture proofs, that they are employed about the people of God, whom he takes under his special protection, though they are not seen, both for the honour of God, by whom they are charged, and for the honour of the saints with whom they are charged. It was the glory of Solomon's bed, that three score valiant men were

about it, of the valiant of Israel, all holding swords, because of fear in the night, Cant. iii. 7, 8. But much more honourably and comfortably are all true believers attended, for though they lie ever so meanly, they have hosts of angels surrounding their beds, and by the ministration of good spirits are preserved from malignant spirits. But God will for this be inquired of by the house of Israel; Christ himself must pray the Father, and he will send to his relief legions of angels, Mat. xxvi. 53. Much more reason have we to ask, that it may be given us.

(2.) We must pray that our inward man may be under the influences of his Holy Spirit, who is the author and fountain of his grace. As public ordinances are opportunities in which the Spirit works upon the hearts of men, and therefore when we attend on them, we must pray for the Spirit's operations; so are private retirements, and therefore me must put up the same prayer when we enter upon them. We find, that in slumberings upon the bed, God openeth the ears of men, and sealeth their instruction, Job xxxiii. 15, 16. And with this David's experiences concur; he found that God visited him in the night, and tried him, and so discovered him to himself, Psal. xvii. 3. And that God gave him counsel, and his reins instructed him in the night season, and so he discovered himself to him, Psalm xvi. 7. He found that was a proper season for remembering God, and meditating upon him; and in order to our due improvement of this pro-

per season for conversing with God in solitude, we need the powerful and benign influences of the blessed Spirit, which therefore, when we lie down, we should earnestly pray for, and humbly put ourselves under, and submit ourselves to. How God's grace may work upon us when we are asleep, we know not; the soul will act in a state of separation from the body, and how far it doth act independent of the body, when the bodily senses are all locked up, we cannot say; but are sure that the Spirit of the Lord is not bound. We have reason to pray, not only that our minds may not be either disturbed or polluted by evil dreams, in which, for aught we know, evil spirits sometimes have a hand, but may be instructed and quieted by good dreams; which Plutarch reckons among the evidences of increase and proficiency in virtue, and on which the good Spirit has an influence. I have heard of a good man that used to pray at night for good dreams.

Secondly, When we lay us down, our care and endeavour must be to lay us down in peace. It is promised to Abraham, that he shall go to his grave in peace, Gen. xv. 15, and this promise is sure to all his spiritual seed; for the end of the upright man is peace. Josiah dies in peace though he is killed in battle; now, as an earnest of this, let us every night lie down in peace. It is threatened to the wicked, that they shall lie down in sorrow, Isa. l. 11. It is promised to the righteous, that they shall lie down, and none shall make them afraid, Lev. xxvi. 6. Job xi. 19. Let

us then enter into this rest, this blessed Sabbatism, and take care that we come not short of it.

1. Let us lie down in peace with God, for without this there can be no peace at all. There is no peace, saith my God, to the wicked, whom God is at war with. A state of sin is a state of enmity against God; they that continue in that state are under the wrath and curse of God, and cannot lie down in peace. What have they to do with peace? Hasten, therefore, sinner, hasten to make thy peace with God in Jesus Christ, by repentance and faith; take hold on his strength, that thou mayest make peace with him, and thou shalt make peace; for fury is not with him. Conditions of peace are offered, consent to them; close with him who is our peace; take Christ upon his own terms, Christ upon any terms. Defer not to do this; dare not to sleep in that condition in which thou darest not die. Escape for thy life, look not behind thee. Acquaint now thyself with him, now presently, and be at peace, and thereby this good shall come unto thee, thou shalt lie down in peace.

Sin is ever and anon making mischief between God and our souls, provoking God against us, alienating us from God; we therefore need to be every night making peace, reconciling ourselves to him, and to his holy will, by the agency of his Spirit upon us, and begging of him to be reconciled to us through the intercession of his Son for us; that there may be no distance, no strangeness between us and God, no inter-

posing cloud to hinder his mercies from coming down upon us, or our prayers from coming up unto him. Being justified by faith, we have this peace with God through our Lord Jesus Christ: and then we may not only lie down in peace, but we rejoice in hope of the glory of God. Let this be our first care, that God have no quarrel with us, nor we with him.

2. Let us lie down in peace with all men; we are concerned to go to sleep, as well as to go to die, in charity. Those that converse much with the world, can scarcely pass a day but something or other happens that is provoking; some affront is given them, some injury done them, at least they so think. When they retire at night and reflect upon it, they are apt to magnify the offence; and while they are musing on it, the fire burns; their resentment rises, and they begin to say, I will do so to him as he has done to me, Prov. xxiv. 29. Then is the time of ripening the passion into a rooted malice, and meditating revenge; then therefore let wisdom and grace be set on work, to extinguish this fire from hell before it get head; then let this root of bitterness be killed and plucked up; and let the mind be disposed to forgive the injury, and to think well of, and wish well to, him that did it. If others incline to quarrel with us, yet let us resolve not to quarrel with them. Let us resolve, that whatever the affront or injury was, it shall neither disquiet our spirits, nor make us to fret, which Peninnah aimed at in provoking Hannah, 1 Sam. i. 6. nor sour or imbitter our

spirits, or make us peevish and spiteful: But that we still love ourselves, and love our neighbours as ourselves, and therefore not by harbouring malice, do any wrong to ourselves or our neighbour. And we shall find it much easier in itself, and much more pleasant in the reflection, to forgive twenty injuries than to avenge one.

3. Let us lie down in peace with ourselves, with our minds, with a sweet composedness of spirit and enjoyment of ourselves. Return unto thy rest, O my soul, and be easy; let nothing disturb my soul, my darling.

But when may we lie down in peace at night?

1. If we have, by the grace of God, in some measure done the work of the day, and filled it up with duty, we may then lie down in peace at night. If we have the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have this day had our conversation in the world; that we have done some good in our places, something that will turn to a good account; if our hearts do not reproach us with a *diem perdidi*, alas! I have lost a day; or with that which is worse, the spending of that time in the service of sin, which should have been spent in the service of God; but if, on the contrary, we have abode with God, have been in his fear, and waited on him all the day long, we may then lie down in peace; for God saith, Well done, good and faithful servant; and the sleep of the labouring man, of the labouring Christian, is sweet, is

very sweet, when he can say, as I am a day's journey nearer my end, so I am a day's work fitter for it. Nothing will make our bed-chambers pleasant, and our beds easy, like the witness of the Spirit of God with our spirits, that we are going forward for heaven; and a conscience kept void of offence, which will not only be a continual feast, but a continual rest.

2. If we have, by faith and patience, and submission to the divine will, reconciled ourselves to all the events of the day, so as to be uneasy at nothing that God has done, we may then lie down in peace at night. Whatever hath fallen out cross to us, it shall not fret us, but we will kiss the rod, take up the cross, and say, all is well that God doth. Thus we must, in our patience, keep possession of our own souls, and not suffer any affliction to put us out of the possession of them. We have met with disappointments, perhaps in husbandry, in trade, or at sea; debtors prove insolvent, creditors prove severe; but this and the other proceedeth from the Lord, there is a providence in it, every creature is what God makes it to be, and therefore I am dumb, I open not my mouth: That which pleaseth God, ought not to displease me.

3. If we have put ourselves under the divine protection for the ensuing night, we may then lay us down in peace. If, by faith and prayer, we have run into the name of the Lord as our strong tower, have fled to take shelter under the shadow of his wings, and made the Lord our refuge and our habitation, we may then speak peace

to ourselves, for God in his word speaks peace to us. If David has an eye to the cherubims, between which God is said to dwell, when he saith, Psalm lvii. 1. In the shadow of thy wings will I make my refuge; yet certainly he has an eye to the similitude Christ makes use of, of a hen gathering her chickens under her wings, when he saith, Psalm xci. 4. He shall cover thee with his feathers, and under his wings shalt thou trust; and the chickens under the wings of the hen are not only safe, but warm and pleased.

4. If we have cast all our cares for the day following upon God, we may then lay us down in peace. Taking thought for the morrow is the great hinderance of our peace in the night. Let us but learn to live without disquieting care, and to refer the issue of all events to that God, who may and can do what he will, and will do what is best for those that love and fear him: Father, thy will be done, and then we make ourselves easy. Our Saviour presseth this very much upon his disciples, not to perplex themselves with thoughts, what they shall eat, and what they shall drink, and wherewithal they shall be clothed, because their heavenly Father knows that they have need of these things, and will see that they be supplied. Let us therefore ease ourselves of this burden, by casting it on him who careth for us: what need he care, and we care too?

Thirdly. Having laid ourselves down in peace, we must compose ourselves to sleep. I will lay me down and sleep. The love of sleep for sleep-

ing sake, is the character of the sluggard; but as it is nature's physic for the recruiting of its weary powers, it is to be looked upon as a mercy equal to that of our food, and in its season to be received with thankfulness.

And with such thoughts as these we may go to sleep.

1. What poor bodies are these we carry about with us, that call for rest and relief so often, that are so soon tired even with doing nothing, or next to nothing. It is an honour to man above the beasts, that he is made to go erect, *Os Homini sublime dedit.* It was part of the serpent's curse, on thy belly shalt thou go: yet we have little reason to boast of this honour, when we observe how little a while we can stand upright, and how soon we are burdened with our honour, and are forced to lie down. The powers of the soul, and the senses of the body, are our honour; but it is mortifying to consider, how, after a few hours use, they are locked up under a total disability of acting; and it is necessary they should be so. Let not the wise man glory in his wisdom, or the strong man in his strength, since they both lie for a fourth part of their time utterly bereft of strength and wisdom, and on a level with the weak and foolish.

2. What a sad thing is it to be under the necessity of losing so much precious time as we do in sleep; that we should lie so many hours every four and twenty, in no capacity at all of serving God or our neighbour, of doing any work of piety or charity. Those that consider how short

our time is, and what a great deal of work we have to do, and how fast the day of account hastens on, cannot but grudge to spend so much time in sleep, cannot but wish to spend as little as may be in it, cannot but be quickened by it to redeem time when they are awake, and cannot but long to be there where there shall be no need of sleep, but they shall be as the angels of God, and never rest day nor night from the blessed work of praising God.

3. What a good Master do we serve, that allows us time for sleep, and furnishes us with conveniencies for it, and makes it refreshing and reviving to us. By this it appears the Lord is for the body; and it is a good reason why we should present our bodies to him as living sacrifices, and glorify him with them. Nay, sleep is spoken of as given by promise to the saints, Psalm cxxvii. 2. So he giveth his beloved sleep. The godly man hath the enjoyment of that in a quiet resignation to God, which the worldly man labours in vain for in the eager pursuit of the world. What a difference is there between the sleep of a sinner, that is not sensible of his being within a step of hell, and the sleep of a saint, that has good hopes, through grace, of his being within a step of heaven; that is the sleep God gives to his beloved.

4. We have now one day less to live than we had in the morning; the thread of time is winding off apace, its sands are running down, and as time goes, eternity comes. It is hasting on; our days are swifter than a weaver's shuttle,

which passeth and repasseth in an instant; and what do we of the work of time? What forwardness are we in to give up our account? O that we could always go to sleep with death upon our thoughts! how would it quicken us to improve time! It would make our sleep not the less desirable, but it would make our death much the less formidable.

5. O that, when I awake, I may be still with God, that the parenthesis of sleep, though long, may not break off the thread of my communion with God, but that as soon as I awake I may resume it. O that, when I awake in the night, I may have my mind turned to good thoughts, may remember God upon my bed, who then is at my right hand, and to whom the darkness and the light are both alike; and that I may sweetly meditate upon him in the night watches; that thus even that time may be redeemed, and improved to the best advantage, which otherwise is in danger, not only of being lost in vain thoughts, but mispent in ill ones. O that, when I awake in the morning, my first thoughts may be of God, that with them my heart may be seasoned for all day.

6. O that I may enter into a better rest than that which I am now entering upon! The apostle speaks of a rest, which we, that have believed, do enter into, even in this world, as well as of a rest which, in the other world, remains for the people of God, Heb. iv. 4, 9. Believers rest from sin and the world, they rest in Christ, and in God through Christ, they enjoy a satisfac-

tion in the covenant of grace, and their interest in that covenant: this is my rest for ever, here will I dwell. They enter into this ark; and there are not only safe, but easy. Now, O that I might enjoy this rest while I live, and when I die, might enter into something more than rest, even the joy of my Lord, a fulness of joy.

Fourthly. We must do all this in a believing dependence upon God and his power, providence, and grace. Therefore I lay me down in peace, and compose myself to sleep, because thou, Lord, keepest me, and assurest me that thou dost so. Thou, Lord, makest me to dwell in safety. David takes notice of God's compassing his path, and his lying down, as he observes, Psal. cxxxiv. 3. He sees his eye upon him, when he is retired into his bed-chamber, and none else sees him; when he is in the dark, and none else can see him. Here he takes notice of him, compassing his lying down as his preserver, and sees his hand about him, to protect him from evil, and keep him safe: feels his hand under him to support him, and to make him easy.

1. It is by the power of God's providence that we are kept safe in the night, and on that providence we must depend continually. It is he that preserveth man and beast, Psalm xxxvi. 6. that upholds all things by the word of his power. That death, which by sin entered into the world, would soon lay all waste, if God did not shelter his creatures from its arrows, which are continually flying about. We cannot but see ourselves

exposed in the night. Our bodies carry about with them the seeds of all diseases; death is always working in us, a little thing would stop the circulation either of the blood or the breath, and then we are gone, either never wake, or wake under the arrests of death.

We are very unable to help ourselves, and our friends unable to help us; we are not aware of the particulars of our danger, nor can we foresee which way it will arise; and therefore know not where to stand upon our guard, or, if we did, we know not how. When Saul was asleep, he lost his spear and cruise of water, and might as easily have lost his head, as Sisera did, when he was asleep, by the hand of a woman. What poor helpless creatures are we, and how easily are we overcome when sleep has overcome us! Our friends are asleep too, and cannot help us. An illness may seize us in the night, which, if they be called up and come to us, they cannot help us; even the most skilful and tender physicians are of no value.

It is therefore God's providence that protects us, night after night, by his care and kindness. That was the hedge about Job, about him and his house, and all that he had, Job i. 10; a hedge that Satan himself could not break through, nor find a gap in, though he traversed it round. There is a special protection which God's people are taken under; they are hid in his pavilion, in the secret of his tabernacle, under the protection of his promise, Psalm xxvii. 5. They are his own, and

dear to him, and he keeps them as the apple of his eye, Psalm xvii. 8. He is round about them from henceforth and for ever, as the mountains are round about Jerusalem, Psalm cxxv. 2. He protects their habitations as he did the tents of Israel in the wilderness; for he hath promised to create upon every dwelling-place of mount Zion a pillar of cloud by day, to shelter from heat, and the shining of a flaming fire by night, to shelter from cold, Isa. iv. 5. Thus he blesseth the habitation of the just, so that no real evil shall befall it, nor any plague come nigh it.

This care of the divine providence, concerning us and our families, we are to depend upon, so as to look upon no provisions we make for our own safety sufficient, without the blessing of divine providence upon it. Except the Lord keep the city, the watchmen watch in vain. Be the house never so well built, the doors and windows never so well barred, the servants never so careful, never so watchful, it is all to no purpose, unless he that keeps Israel, who neither slumbers nor sleeps, undertakes for our safety; and if he be thy protector, at destruction and famine thou shalt laugh, and shalt know that thy tabernacle is in peace, Job v. 22, 24.

2. It is by the power of God's grace that we are enabled to think ourselves safe, and on that grace we must continually depend. The fear of danger, though groundless, is as vexatious as if it were never so just. And therefore, to complete the mercy of being made to dwell safely, it is re-

quisite that, by the grace of God, we be delivered from our fears, Psalm xxxiv. 4. as well as from the things themselves that we are afraid of, that shadows may not be a terror to us, no more than substantial evils.

If by the grace of God we are enabled to live by faith, that faith which sets God always before us; that faith which applies the promises to ourselves, and puts them in suit at the throne of grace; that faith which purifies the heart, overcomes the world, and quenches all the fiery darts of the wicked one, that faith which realizes unseen things, and is the substance and evidence of them: If we be actuated and governed by his grace, we are made to dwell safely, and to bid defiance to death itself, and all its harbingers and terrors. O Death! where is thy sting? This faith will not only silence our fears, but will open our lips in holy triumphs. If God be for us, who can be against us?

Let us lie down in peace, and sleep, not in the strength of a natural resolution against fear, nor merely of rational arguments against it, though they are of good use, but in a dependence upon the grace of God to work faith in us, and to fulfil in us the work of faith. This is going to sleep like a Christian under the shadow of God's wings; going to sleep in faith, and it will be to us a good earnest of dying in faith; for the same faith that will carry us cheerfully through the short death of sleep, will carry us through the long sleep of death.

For Application.

First. See how much it is our concern to carry our religion about with us wherever we go, and to have it always at our right hand; for at every turn we have occasion for it, lying down, rising up, going out and coming in; and those are Christians indeed, who confine not their religion to the new moons and the Sabbaths, but bring the influences of it into all the common actions and occurrences of human life. We must sit down at our tables, and rise from them, lie down in our beds, and arise from them, with an eye to God's providence and promise. Thus we must live a life of communion with God, even while our conversation is with the world.

And in order to this, it is necessary that we have a living principle in our hearts, a principle of grace, which, like a well of living water, may be continually springing up to life eternal, John iv. 14. It is necessary likewise that we have a watchful eye upon our hearts, and keep them with all diligence, that we set a strict guard upon their motions, and have our thoughts more at command than I fear most Christians have. See what need we have of the constant supplies of divine grace, and of a union with Christ, that by faith we may partake of the root and fatness of the goodly olive continually.

Secondly. See what a hidden life the life of good Christians is, and how much it lies from under the eye and observation of the world. The most important part of their business lies between God

and their own souls, in the frame of their spirits, and the workings of their hearts in their retirements, which no eye sees but his that is all eye. Justly are the saints called God's hidden ones, and his secret is said to be with them; for they have meat to eat, and work to do, which the world knows not of; and joys, and griefs, and cares, which a stranger doth not intermeddle with. Great is the mystery of serious godliness.

And this is a good reason why we should look upon ourselves as incompetent judges one of another, because we know not the hearts of others, nor are witnesses to their retirements. It is to be feared there are many whose religion lies all on the outside. They make a fair show in the flesh, and perhaps a great noise; and yet are strangers to this secret communion with God, in which consists so much of the power of godliness. And, on the other hand, it is to be hoped, there are many who do not distinguish themselves by any thing observable in their profession of religion, but pass through the world without being taken notice of; and yet converse much with God in solitude, and walk with him in the even constant tenor of a regular devotion and conversation. The kingdom of God cometh not with observation. Many merchants thrive by a secret trade, and make no bustle in the world. It is fit therefore that every man's judgment should proceed from the Lord, who knows men's hearts, and sees in secret.

Thirdly. See what enemies they are to themselves, that continue under the power of a vain and carnal mind, and live without God in the world. Multitudes, I fear there are, to whom all that has been said of secret communion with God, is accounted as a strange thing, and they are ready to say of their ministers, when they speak of it, do they speak parables? They lie down and rise up, go out and come in, in the constant pursuit either of worldly profits, or of sensual pleasures: But God is not in all their thoughts, not in any of them. They live upon him, and upon the gifts of his bounty, from day to day, but they have no regard to him, never own their dependence on him, nor are in any care to secure his favours.

They that live such a mere animal life as this, do not only put a great contempt upon God, but do a great deal of damage to themselves; they stand in their own light, and deprive themselves of the most valuable comforts that can be enjoyed on this side heaven. What peace can they have who are not at peace with God? What satisfaction can they take in their hopes, who build them not upon God the everlasting foundation? Or in their joys, who derive them not from him, the fountain of life and living waters? O that at length they would be wise for themselves, and remember their Creator and benefactor.

Fourthly. See what easy and pleasant lives the people of God might live, if it were not their own faults. There are those who fear God, and work

righteousness, and are accepted of the Lord, but go drooping and disconsolate from day to day, are full of cares, and fears, and complaints, and make themselves always uneasy; and it is because they do not live that life of delight in God, and dependence on him, that they might and should live. God has effectually provided for their dwelling at ease, but they make not use of that provision he has laid up for them.

O that all who appear to be conscientious, and are afraid of sin, would appear to be cheerful, and afraid of nothing else; that all, who call God Father, and are in care to please him, and keep themselves in his love, would learn to cast all their other care upon him, and commit their way to him as to a Father. He shall choose our inheritance for us, and knows what is best for us, better than we do for ourselves. Thou shalt answer, Lord, for me. It is what I have often said, and will abide by, That a holy heavenly life, spent in the service of God, and in communion with him, is the most pleasant and comfortable life any person can live in this world.

Fifthly. See in this, what is the best preparation we can make for the unchangeable world that is before us. We know God will bring us to death, and it is our great concern to get ready for it. It ought to be the business of every day, to prepare for our last day; and what can we do better for ourselves in the prospect of death, than by frequent retirements for communion with God, to get more loose from that world, which at death

we must leave, and better acquainted with that world, which at death we must remove to. By going to our beds as to our graves, we shall make death familiar to us, and it will become as easy to us to close our eyes in peace and die, as it used to be to close our eyes in peace and sleep.

We hope God will bring us to heaven; and by keeping up daily communion with God, we grow more and more meet to partake of that inheritance, and have our conversation in heaven. It is certain, all that will go to heaven hereafter begin their heaven now, and have their hearts there. If we thus enter into a spiritual rest every night, that will be a pledge of our blessed repose in the embraces of divine love, in that world wherein day and night come to an end, and we shall not rest day or night from praising him, who is, and who will be, our eternal rest.

FINIS.

A

DISCOURSE

CONCERNING

MEEKNESS

AND

QUIETNESS OF SPIRIT.

BY THE LATE

REV. MATTHEW HENRY,

AUTHOR OF THE COMMUNICANT'S COMPANION, A COMMENTARY ON THE OLD AND NEW TESTAMENTS, AND OTHER VALUABLE WORKS.

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TO

THE READER.

I DO not think it at all needful to tell the world what it was which led me to the writing of this Discourse concerning Meekness, the substance of which was preached several years ago; nor am I concerned to apologize for the publication of it: if I thought it needed an apology, I would not consent to it. That temper of mind which it endeavours to promote, and to charm men into, every one will own to be highly conducive to the comfort of human life, the honour of our holy religion, and the welfare and happiness of all societies, civil and sacred; and therefore, while the design cannot be disliked, I hope, what is weak and defective in the management will be excused. Some useful discourses have been of late published against rash anger, and an excellent dissuasive from revenge, by the present Bishop of Chester, wherein those brutish vices are justly exposed to our loathing. It is the same design I am driving, while I recommend the contrary virtues to the love and practice of all that profess relation to the holy Jesus: and if this Essay have that good effect upon those into whose hands it shall at any time fall, I have my end.

M. HENRY.

TO THE READER.

TO

THE READER.

It was with real difficulty, through the great aversion of the reverend author, that these two Discourses are now brought into public view. Nor, were that more distinctly known, would they be the less acceptable to the more judicious part of the world.

Through the humility and self-depressing thoughts that often accompany true worth, the best men are not always the most qualified judges of their own performances.

The reason which Socrates is reported to have given, why he made nothing public, *(ap. Stob.)* 'That the paper was dearer and of more value than what he had to write,' we can easily apprehend satisfied nobody but himself.

Indeed, if many, that more truly might, had made that judgment, more mercy had been used towards that perishable commodity, without injustice or infelicity to the world.

But in reference to what hath true value in it, and so real usefulness unto common good, as appears in this little volume, a sort of extortion was not unduly used, to draw it forth and wrest it out of the hands that penned it, in the first intention, for a few, that it might serve a further

end, and, as it was equally capable, do good to many.

It hath indeed been so ancient, and so common a want, to let things that tend, though ever so directly, to the bettering of men's minds, stand to be gazed at in books, or obtain, at the most (as hath long ago been noted), somewhat of cold praise, without any thought of ever being possessed of the things themselves, that men easily agree, because it is a fashion to pardon one another this absurd neglect, seldom knowing shame for it, or taking notice of the incongruity, that it should be thus in reference to things of this most excellent kind; when in things that apparently serve to bodily or secular advantage there is so observable a difference.

Otherwise, for the former of these Discourses concerning Christian Meekness, were it a common design to have minds habited and clothed according to it, what a blessed calm would it introduce into our world? how serene and peaceable a region would it make every man's soul to himself, and to all about him! It would then be truly said of the Christian church, "This is the house of God, this is the gate of heaven."

How near an alliance this complexion of soul hath with the heavenly regions, the ingenious moralist *(San de ira.)* aptly represents, taking notice, 'That the upper and better ordered part of the world, next the stars, is driven together into no cloud, hurried into no tempest, never tossed about into any whirlwind, is ever free from

any thing of tumult, only the inferior regions throw about thunders and lightnings. So is the sublime mind always quiet, placed in a station of undisturbed tranquillity, sober, venerable, and composed,' &c.

And nothing is more plain, than that the higher and greater things our minds are exercised and taken up with, the more sedate they are, and less liable to unseeming commotion: and hereto the scope and design of the annexed discourse most aptly agrees.

Christianity is too high and too great a thing to be a SECT; of too near affinity to heaven, the common term of all our pursuits and hopes. That holy religion, by its direct and steady tendency thitherward, abstracts our minds from low and little arts and aims. All parties terminate in the earth, there can be no room for them above; they will be buried in the dust. The Christian religion is debased and abused when it is made subservient to so mean purposes. It is treated ignominiously when men so represent it, or concern themselves about the affairs of it, as if it were a sect: or as if to be a Christian, and to be a sectary, were terms of the same signification; or its cause were accordingly to be managed wrathfully, and with fury, with calumny and slander, of such as in every arbitrary mode of speech and practice agree not with us. So the little interests are wont to be served, and contended for, that belong only to this present world, and will end with it.

Too many, God knows, treat the noble cause of religion at this rate, at least what they pretend to be it. Religion itself, indeed, disdains to be so served; nor, where minds are once deeply tinctured with the spirit of it, can admit to endure it: but it is dishonoured beyond all that can be expressed, by having any thing of this kind made so much as seem to belong to it.

I shall not offer at describing them who do it this wrong, it being so fully done by the worthy author's own words, in the second page of his sermon.

May the blessing of Heaven succeed all such great, worthy, pacific designs, as are here pursued! Amen.

JOHN HOWE.

A

DISCOURSE

CONCERNING

MEEKNESS

AND

QUIETNESS OF SPIRIT.

---

1 Peter iii. 4. [latter part.]

——*Even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

The apostle Peter, in this epistle, (as also his beloved brother Paul, in many of his), is very large in pressing upon Christians the conscientious discharge of the duties of their particular relations, and not without good reason; for generally it holds true, that we are really what we are relatively. He is here, in the former part of this chapter, directing Christian wives how to carry themselves in that relation, to the glory of God, their own comfort, and the spiritual benefit and advantage of their yoke-fellows, ver. 1, 2: and among other good lessons, he teacheth them how to dress themselves as "becometh women professing godliness." Those of that sex are commonly observed to be very solicitous about their

ornaments. When the question is asked, "Can a maid forget her ornaments, or a bride her attire?" it is supposed scarcely possible, Jer. ii. 32. This prevailing inclination the apostle here takes hold of, for the recommending of those graces and duties to their choice and practice, which are indeed the most excellent and amiable adorning, not only of their sex, to whom the exhortation is primarily directed, but of the other also, for whom no doubt it is likewise intended. Observe his method:

1. He endeavours to wean them from the vanity of outward ornaments, verse 3. "whose adorning, let it not be that outward adorning," &c. This doth not forbid the sober and moderate use of decent ornaments, when it is according to the quality, place, and station, and in due season; not on days of fasting and humiliation, when it is proper for ornaments to be laid aside, (Exod. xxxiii. 4, 5.); but it forbids the inordinate love, and excessive use (that is, the abuse) of them. There may be "the plaiting of the hair," and the "wearing of gold," and there must be "the putting on of apparel," that shame, which came into the world with sin, hath made necessary: but we must not make these things our adorning; that is, we must not set our hearts upon them, nor value ourselves by them, nor think the better of ourselves for them, nor pride ourselves in them, as if they added any real excellency to us, nor say to them, as Saul did to Samuel, "Honour me now before this people," out of a vain ambition to

make "a fair show in the flesh." We must spend no more care, or thoughts, or time, or words, or cost about them, and lay no more stress or weight upon them than they deserve, and that is but a very little. It is but glory hung upon us, as the expression is, Isa. xxii. 24. and hath no glory, if compared with the glory that excelleth it, even in the creatures that are far below us; for "Solomon, in all his glory, was not arrayed" or beautified "like one of those lilies, which to-day is, and to-morrow is cast into the oven," Matth. vi. 29, 30. We must not seek first these things, nor seek them most, as if we had bodies for no other end but to bear out our clothes, and nothing else to do with them but to make them fine. It was the folly, and proved the ruin, of that rich man in the parable, that he made his purple and his fine linen, (with other ornaments and delights of the body) his good things, the things in which he had his consolation, Luke xvi. 19, 25; that is, in the language of this scripture, he made them his adorning; and so, being unclothed of these, he was found naked, 2 Cor. v. 3. Let not the wearing of gold, and the putting on of apparel, be the world; (it is *mundus muliebris**). Let not these things be all the world with us, as they are with many who reckon to be out of the fashion (whatever it is) to be out of the world. Christians are called out of the world, and delivered from it, Gal. i. 4. and should evidence a victory obtained

* Immundum muliebrem potius convenit dici. TERTULLIAN *de Habitu, Mul.* c. 4.

by faith over it, as in other instances, so in this, 1 John v. 4. It is a prescribed rule of our holy religion, (whether they will hear, or whether they will forbear), "that women adorn themselves in modest apparel, with shame-facedness and sobriety," 1 Tim. ii. 9. But whereas there are some, on the one hand, that exclaim against vanity in apparel as the crying sin of this age above any other, as if it were a new thing under the sun, and the former days were in this respect better than these, Eccl. vii. 10.; and others, on the other hand, condemn it as a piece of fanaticism to witness (as there is occasion) against this vanity: both may receive a sufficient answer, if they will but read that excellent homily of the church of England, entitled, An homily against excess of apparel, (No. 18.) by which it will appear, that even in those early days of the reformation, it was a vanity that prevailed much in our land, and which the rulers of the church thought themselves obliged to reprove. But we will hasten to the next.

2. He endeavours to bring them in love with the better ornaments, those of the mind, the graces of the blessed Spirit, here called the "hidden man of the heart," ver. 4.——Grotius observes, that though he writes to women, yet he useth a word of the masculine gender, because the ornament he recommends is such as both men and women must be adorned with. Grace, as a living principle of regular holy thoughts, words, and actions, is sometimes called the new man,

Eph. iv. 24. sometimes the inward man, Rom. vii. 22. and 2 Cor. iv. 16. and so here, the hidden man of the heart. It is called a man, because it is made up of many parts and members, and its actings are vital and rational, and it restores those to the dignity of men, who by sin had made themselves like the beasts that perish. It is called the man of the heart, because "out of the heart are the issues of life," Prov. iv. 23.; there lie the springs of the words and actions, and therefore into that the salt of grace is cast, and so all the waters are healed, 2 Kings ii. 21. He is the Christian indeed that is one inwardly, and that circumcision, that baptism, which is of the heart, Rom. ii. 29. It is called the hidden man of the heart, because the work of grace is a secret thing, and doth not make a pompous show in the eye of the world; it is a mystery of godliness; a life that is hid with Christ in God, Col. iii. 3. to whom secret things belong; therefore the saints are called his hidden ones, Psal. lxxxiii. 3. for the world knows them not, much less doth it yet appear what they shall be. The king's daughter that is espoused to Christ, is all glorious within, Psalm xlv. 13. The working of grace in the soul is often represented as a regeneration, or being begotten again; and perhaps when this good work is called the hidden man of the heart, there may be some allusion to the forming of the bones in the womb of her that is with child," which Solomon speaks of as unaccountable, as is also "the way of the Spirit," Eccl. xi. 5. compare John iii. 8. Psal. cxxxix. 14, 15, 16. And, lastly, it consists

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in that which is not corruptible; it is not depraved or vitiated by the corruption that is in the world through lust, and is in the soul a "well of living water springing up into eternal life," John iv. 14.

In the text he instanceth in one particular grace, one member of this hidden man in the heart, which we must every one of us adorn ourselves with, and that is, "a meek and quiet spirit, which is in the sight of God of great price." Where observe,

1. The grace itself here recommended to us: it is "a meek and quiet spirit." There must be not only a meek and quiet behaviour outwardly; there may be that either by constraint, or with some base and disguised design, while the soul, in the mean time, is rough and turbulent, and envenomed: the words may be softer than oil, while war is in the heart, Psalm lv. 21. But the word of God is a discerner and judge of the thoughts and intents of the heart, Heb. iv. 12. The power of men's laws may bind a man to good behaviour, but it is only the power of God's grace that will renew a right spirit within him, Psal. li. 10. That is it that makes the tree good, and then the fruit will be good. The God with whom we have to do demands the heart, looks at the principle, and requires truth in the inward parts, not only in the duties of his own immediate worship, that those be done in the Spirit, but also in the duty we owe to our neighbour, that that also be done with a pure heart, and without dissimu-

lation. The word of command, which the Captain of our salvation gives, is, "Christians, take heed to your spirits," Mal. ii. 15.

2. The excellency of this grace; it is "in the sight of God of great price." It is really a precious grace, for it is so in the sight of God, and we know that he can neither deceive nor be deceived. Persons of quality in their ornaments affect not so much that which is gay, as that which is rich; not that which makes a glittering gaudy show, and pleaseth children and fools, but that which is of intrinsic value, and recommends itself to the intelligent. A meek and quiet spirit is such an ornament, which hath not that gaiety that is agreeable to the humour of a carnal world, but that real worth which recommends it to the favour of God. It is one of those graces which are compared to the powders of the merchant, Cant. iii. 6. far fetched, and dear bought, even with the precious blood of the Lord Jesus. Herein we should every one labour, and this we should be ambitious of, as the greatest honour, that present or absent, living and dying, we may be "accepted of the Lord," 2 Cor. v. 9. and blessed be God it is a thing attainable, through the Mediator, from whom we have received how to walk so as to please him; we must walk with meekness and quietness of spirit, for this is "in the sight of God of great price." Therefore this mark of honour is in a special manner put upon the grace of meekness, because it is commonly despised, and looked upon with contempt by the

children of this world, as a piece of mean-spiritedness; but (however they be termed and treated now) they are happy, and will appear so shortly, whom God approveth of, and to whom he saith, "Well done good and faithful servant;" for by his judgment we must stand or fall eternally.

These words, therefore, will easily afford us this plain doctrine,

That meekness and quietness of spirit is a very excellent grace, which we should every one of us put on, and be adorned with.

In the prosecution hereof, we shall endeavour,

1. To show what this meekness and quietness of spirit is.

2. What excellency there is in it. And,

3. Apply it.

CHAP. I.

THE NATURE OF MEEKNESS AND QUIETNESS OF SPIRIT.

Meekness and quietness seem to import much the same thing; but the latter, having something of metaphor in it, will illustrate the former, and therefore we shall speak of them distinctly.

(1.) We must be of a meek spirit. Meekness is easiness of spirit; not a sinful easiness to be debauched, as Ephraim's, that willingly walked after the commandment of the idolatrous princes,

Hos. v. 11.; nor a simple easiness to be imposed upon and deceived, as Rehoboam's, who, when he was forty years old, is said to be "young and tender-hearted," 2 Chron. xiii. 7.; but a gracious easiness to be wrought upon by that which is good, as their's whose heart of stone is taken away, and to whom a heart of flesh is given. Meekness is easiness, for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetis*, i. e. *manu assuetus*, used to the hand; which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar, James iii. 7, 8. Man's corrupt nature hath made him like the wild ass used to the wilderness, or the swift dromedary traversing her ways, Jer. ii. 23, 24. But the grace of meekness, when that gets dominion in the soul, alters the temper of it, brings it to hand, submits it to management, and now the wolf dwells with the lamb, and the leopard lies down with the kid, and a little child may lead them; for enemies are laid aside, and there is nothing to hurt or destroy, Isa. xi. 6, 9.

Meekness may be considered with respect both to God and to our brethren; it belongs to both the tables of the law, and attends upon the first great commandment, "Thou shalt love the Lord thy God;" as well as the second, which is like unto it, "Thou shalt love thy neighbour as thyself;" though its special reference is to the latter.

First, There is meekness towards God, and it is the easy and quiet submission of the soul to his whole will, according as he is pleased to make it known, whether by his word or by his providence.

1. It is the silent submission of the soul to the word of God; the understanding bowed to every divine truth, and the will to every divine precept; and both without murmuring or disputing. The word is then an ingrafted word, when it is received with meekness, James i. 21. *i. e.* with a sincere willingness to be taught, and desire to learn. Meekness is a grace that cleaves the stock, and holds it open, that the word, as the imp, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; captivates the high thoughts, and lays the soul, like white paper, under God's pen, when the day-spring takes hold of the ends of the earth, it is said to be turned as clay to the seal, Job xxxviii. 12, 13, 14. Meekness doth in like manner dispose the soul to admit the rays of divine light, which before it rebelled against; it opens the heart, as Lydia's was opened; and sets us down with Mary at the feet of Christ; the learner's place and posture: compare Deut. xxxiii. 3. The promise of teaching is made to the meek, because they are disposed to learn. "The meek will he teach his way," Psalm xxv. 8, 9. The word of God is gospel indeed, good tidings to the meek, Isa. lxi. 1. they will entertain it, and bid it welcome; the poor in spirit are evangelized, Matth. xi. 5. and

wisdom's alms are given to those that with meekness wait daily at her gates, and, like beggars, wait at the posts of her doors, Prov. viii. 34. The language of this meekness is that of the child Samuel, 1 Sam. iii. 9. "Speak, Lord, for thy servant heareth:" and that of Joshua, who, when he was in that high post of honour, giving command to Israel, and bidding defiance to all her enemies, his breast filled with great and bold thoughts; yet, upon the intimation of a message from heaven, thus submits himself to it, Josh. v. 14. "What saith my Lord unto his servant?" and that of Paul (and it was the first breath of the new man), Acts ix. 6. "Lord, what wilt thou have me to do?" and that of Cornelius, Acts x. 33. And "now we are all here present before God, to hear all things that are commanded thee of God:" and that of the good man I have read of, who, when he was going to hear the word, used to say, Now, let the word of the Lord come, and if I had six hundred necks, I would bow them all to the authority of it. To receive the word with meekness, is to be delivered into it, as into a mould. It seems to be Paul's metaphor, Rom. vi. 17. "that form of doctrine into which you were given up." Meekness softens the wax, that it may receive the impression of the seal, whether it be for doctrine or reproof, for correction or instruction in righteousness; it opens the ear to discipline, silenceth objections, and suppresseth the risings of the carnal mind against the word; consenting to the law

that it is good *, and esteeming all the precepts concerning all things to be right, even then when they give the greatest check to flesh and blood.

2. It is the silent submission of the soul to the providence of God, for that also is the will of God concerning us.

(1.) When the events of providence are grievous and afflictive, displeasing to sense, and crossing our secular interests; meekness doth not only quiet us under them, but reconciles us to them, and enables us not only to bear but to receive evil, as well as good, at the hand of the Lord; which is the excellent frame that Job argues himself into, Job ii. 10. It is to kiss the rod, and even to accept of the punishment of our iniquity; taking all in good part that God doth: not daring to strive with our Maker; no, not desiring to prescribe to him, but dumb, and not opening the mouth, because God doth it. How meek was Aaron under the severe dispensation which took away his sons, with a particular mark of divine wrath: "he held his peace," Lev. x. 3. God was sanctified, and therefore Aaron was satisfied, and had not a word to say against it. Unlike to this was the temper, or rather the distemper, of David, who then was not like a man after God's own heart, when he was "displeased because the Lord had made a breach upon Uzzah," 2 Sam. vi. 8. as if God must have asked David's

* Mitescere est non contradicere divinæ scripturæ sive etellectæsi vitia percutit, sive non intellectæ quasi non melius sapere possemus. *Aug.* l. 2. *de Doctrina Christi.*

leave thus to assert the honour of his ark. When God's anger is kindled, ours must be stifled; such is the law of meekness, that whatsoever pleaseth God must not displease us. David was in a better frame when he penned the lvi. Psalm, the title of which, some think, speaks the calmness and submissiveness of his spirit, when the Philistines took him in Gath: it is "upon Jonath-elemrechokim," the silent dove afar off: it was his calamity that he was afar off, but he was then as a silent dove, mourning perhaps, (Isa. xxxviii. 14.) but not murmuring, not struggling, not resisting, when seized by the birds of prey; and the Psalm he penned in this frame was Michtam, a golden psalm. The language of this meekness is that of Eli, 1 Sam. iii. 18. "It is the Lord:" and that of David to the same purpose, 2 Sam. xv. 25, 26. "Here I am, let him do to me as seemeth good unto him." Not only he can do what he will, subscribing to his power, for who can stay his hand? Or he may do what he will, subscribing to his sovereignty, for he giveth not account of any of his matters: or he will do what he will, subscribing to his unchangeableness; "for he is in one mind, and who can turn him?" But let him do what he will, subscribing to his wisdom and goodness, as Hezekiah, Is. xxxix. 8. "Good is the word of the Lord which thou hast spoken." Let him do what he will, for he will do what is best; and therefore, if God should refer the matter to me (saith the meek and quiet soul), being well assured that he knows what is good for me,

better than I do for myself, I would refer it to him again; "He shall choose our inheritance for us," Psalm xlvii. 4.

(2.) When the methods of Providence are dark and intricate, and we are quite at a loss what God is about to do with us; "his way is in the sea, and his path in the great waters, and his footsteps are not known, clouds and darkness are round about him;" a meek and quiet spirit acquiesceth in an assurance, that all things shall work together for good to us, if we love God, though we cannot apprehend how or which way. It teacheth us to follow God with an implicit faith, as Abraham did, when he went out, not knowing whether he went, but knowing very well whom he followed, Heb. xi. 8.; and quieteth us with this, that though what he doth we know not now, yet we shall know hereafter, John xiii. 7. When poor Job was brought to that dismal plunge, that he could no way trace the footsteps of the divine providence, but was almost lost in that labyrinth, Job xxiii. 8, 9. how quietly doth he sit down, verse 10. with this thought, "But he knows the way that I take; when he hath tried me, I shall come forth as gold!"

Secondly, There is meekness towards our brethren, towards all men, Tit. iii. 2.; and so we take it here. Meekness is especially conversant about the affection of anger, not wholly to extirpate and eradicate it out of the soul; that were to quench a coal which sometimes there is occasion for, even at God's altar, and to rebate and blunt the

edge even of our spiritual weapons, with the which we are to carry on our spiritual warfare; but its office is to direct and govern this affection, that we may "be angry and not sin," Eph. iv. 26.

Meekness, in the school of the philosophers, is a virtue, consisting in a mean between the extremes of rash excessive anger on the one hand, and a defect of anger on the other, in which Aristotle * confesseth it very hard exactly to determine.

Meekness, in the school of Christ, is one of the fruits of the spirit, Gal. v. 22, 23. It is a grace (both *gratius data* and *gratam faciens)* wrought by the Holy Ghost, both as a sanctifier and as a comforter in the hearts of all true believers, teaching and enabling them at all times to keep their passions under the conduct and government of religion and right reason: I say, it is wrought in the hearts of all true believers, because, though there are some rough and knotty pieces that the Spirit works upon, whose natural temper is unhappily sour and harsh, which are long in the squaring; yet wheresoever there is true grace, there is a disposition to strive against, and strength in some measure to conquer that distemper. And though in this, as in other graces, an absolute sinless perfection cannot be expected in this present state, yet we are to labour after it, and press towards it.

More particularly: the work and office of meekness, is to enable us prudently to govern

Ethic. l. 4. c. 6.

our own anger, when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office, especially in superiors, the latter in inferiors, and both in equals.

First, Meekness teacheth us prudently to govern our own anger, whenever any thing occurs that is provoking. As it is the work of temperance to moderate our natural appetites towards those things that are pleasing to sense; so it is the work of meekness, to moderate our natural passions against those things that are displeasing to sense, and to guide and govern our resentment of those things. Anger in the soul is like metal in a horse, good, if it be well managed. Now meekness is the bridle, as wisdom is the hand that gives law to it, puts it into the right way, and keeps it of an even, steady, and regular pace in that way, reducing it, when it turns aside, preserving it in a due decorum, and restraining and giving it check when at any time it grows headstrong and outrageous, and threatens mischief to ourselves or others. It must thus be held in, like the horse and mule, with bit and bridle (Psal. xxxii. 9.), lest it break the hedge, run over those that stand in its way, or throw the rider himself headlong. It is true of anger*, which we say of fire, that it is a good servant, but a bad master; it is good on the hearth, but bad in the hangings. Now meekness

* Non cognoscitur audacia nisi in bello, amicus nisi in necessitate, sapiens, nisi in ira. *Sent. Arab.*

keeps it in its place, sets banks to the sea, and saith, "Hitherto thou shalt come, and no farther; here shall thy proud waves be staid."

In reference to our own anger, when at any time we meet with the excitements of it, the work of meekness is to do these four things:

1. To consider the circumstances of that which we apprehend to be a provocation, so as at no time to express our displeasure but upon due and mature deliberation. The office of meekness is to keep reason upon the throne in the soul, as it ought to be, to preserve the understanding clear and unclouded, the judgment untainted and unbiassed, in the midst of the greatest provocations, so as to be able to set every thing in its true light, and to see it in its own colour, and to determine accordingly; as also to keep silence in the court, that the still small voice, in which the Lord is, (as he was with Elijah at mount Horeb, 1 Kings xix. 12, 13.) may not be drowned by the noise of the tumult of the passions. A meek man will never be angry at a child, at a servant, at a friend, till he hath first seriously weighed the cause in just and even balances, while a steady and impartial hand held the scales, and a free and unprejudiced thought had adjudged it necessary. It is said of our Lord Jesus, John xi. 33. "he troubled himself"—which speaks it a considerate act, and what he saw reason for. Then things go right in the soul, when no resentments are admitted into the affections but what have first undergone the scrutiny of the understanding, and thence received their pass.

That passion which cometh not in by this door, but climbeth up some other way, the same is a thief and a robber, which we should stand upon our guard against. In a time of war (and such a time it is in every sanctified soul, in a constant war between grace and corruption), due care must be taken to examine all passengers, especially those that come armed, whence they came, whither they go, who they are for, and what they would have. Thus should it be in the well-governed, well-disciplined soul. Let meekness stand centinel; and, upon the advance of a provocation*, let us examine who it is we are about to be angry with, and for what? what are the merits of the cause? wherein lay the offence? what was the nature and tendency of it? what are likely to be the consequences of our resentments, and what harm will it be if we stifle them, and let them go no farther? Such as these are the interrogatories which meekness would put to the soul, and in answer to them, would abstract all that which passion is apt to suggest, and hear reason only as it becomes rational creatures to do.

Three great dictates of meekness we find put together in one scripture, Jam. i. 19. "Be swift to hear, slow to speak, slow to wrath;" which some observe to be couched in three proper names of Ishmael's son, Gen. xxv. 14. 1 Chron. i. 30. (which Bishop Prideaux, in the beginning of the wars, recommended to a gentleman that had been

* Expendantur verba, si dicendum hoc, si dicendum adversum hunc, si tempus sermonis sit hujus, &c. *Ambr. de Offic.* l. 1. c. 9.

his pupil, as the summary of his advice) *Mishma, Dumah, Massa;* the signification of which is, "hear, keep silence, bear." Hear reason, keep passion silent, and then you will not find it difficult to bear the provocation.

It is said of the Holy One of Israel, when the Egyptians provoked him, "that he weighed a path to his anger," so the margin reads it from the Hebrew; Psal. lxxviii. 50. *Libravit semitam iræ suæ.* Justice first poised the cause, and then anger poured out the vials. Thus, Gen. xi. 5. "The Lord came down to see" the pride of the Babel builders before he scattered them; and, Gen. xviii. 21. "He came down to see" the wickedness of Sodom before he overthrew it; though both were obvious and barefaced*; to teach us to consider before we are angry, and to judge before we pass sentence, that herein we may be followers of God as dear children, and be merciful, as our Father which is in heaven is merciful.

We read, James iii. 13. "of the meekness of wisdom;" for where there is not wisdom, that wisdom which is profitable to direct, Eccl. x. 10. that wisdom of the prudent which is to understand his way, Prov. xiv. 8. meekness will not long be preserved. It is our rashness and inconsideration that betrays us to all the mischiefs of an ungoverned passion, on the † neck of which

* In correptione vitiorum subesse menti debet iracundia non præesse. *Greg. in Job,* l. 26. c. 36.

† Ratio id judicare vult quod æquum est, iræ in æquum videri vult, quod judicavit. *Sen.*

the reins are laid, (which should be kept in the hand of reason,) and so we are hurried upon a thousand precipices. Nehemiah is a remarkable instance of prudence presiding in just resentments. He owns, Neh. v. 6, 7. "I was very angry when I heard their cry;" but that anger did not at all transgress the laws of meekness, for it follows, "then I consulted with myself," or, as the Hebrew hath it, "My heart consulted in me." Before he expressed his displeasure, he retired into his own bosom, took time for a sober thought upon the case, and then he rebuked the nobles in a very solid, rational discourse, ver. 8, 9, 10, 11, and the success was good, ver. 12, 13. In every cause when passion presently demands judgment, meekness moves for further time, and will have the matter fairly argued, and counsel heard on both sides.

When the injured Levite had pitched upon a very barbarous course to irritate the tribes of Israel (who commonly were too fiery to need a spur) against the men of Gibeah, yet withal he referred the matter to their deliberate counsels; to teach us, when our hearts are meditating revenge, to do likewise, Judg. xix. 30. so and so the matter is, consider of it, take advice, and then speak your minds. When Job had any quarrel with his servants, he was willing to admit a rational debate of the matter, and to hear what they had to say for themselves: "For (saith he) what shall I do when God riseth up?" and withal, "did not he that made me in the womb, make him?" Job xxxi. 13, 14, 15. When our hearts are at any

time hot within us, we would do well to put that question to ourselves which God put to Cain, Gen. iv. 6. "Why am I wroth?" why am I angry at all? why so soon angry? why so very angry? why so far transported and dispossessed of myself by my anger? what reason is there for all this? Do I well to be angry for a gourd, that came up in a night, and perished in a night? Jonah iv. 9. Should I be touched to the quick by such a sudden and transient provocation? will not my cooler thoughts correct these hasty resentments, and therefore were it not better to check them now? Such are the reasonings of the meekness of wisdom.

2. The work of meekness is to calm the spirit, so as that the inward peace may not be disturbed by any outward provocation. No doubt but a man may express his displeasure against the miscarriages of another, as much at any time as there is occasion for, without suffering his resentments to recoil upon himself, and to put his own soul into a hurry. What need a man to "tear himself (his *soul*, so it is in Hebrew) to his anger?" Job xviii. 4. Cannot we charge home upon our enemies' camp, without the wilful disordering of our own troops? Doubtless we may, if meekness have the command, for that is a grace which preserves a man master of himself, while he contends to be master of another: and though there may be some firing on the outworks, yet it fortifies the assaults of provocation, which do us no great harm, while they do not rob us of our peace, nor

disturb the rest of our souls. As patience in case of sorrow, so meekness in the case of anger, keeps "possession of the soul," (as the expression is, Luke xxi. 19.) that we be not disseised of that freehold, and take care, when the bell is up, that it do not overturn. The drift of Christ's farewell sermon to his disciples we have in the first words of it, John xiv. 1. "Let not your hearts be troubled."—It is the duty and interest of all good people, whatever happens, to keep trouble from their hearts, and to have them even and sedate, though the eye (as Job expresseth it) should continue unavoidably in the provocation of this world, Job xvii. 2. The wicked, the turbulent, and unquiet, are like the troubled sea, when it cannot rest, Isa. lvii. 20. but that peace of God, which passeth all understanding, keeps the hearts and minds of all the meek of the earth. Meekness preserves the mind from being ruffled and discomposed, and the spirit from being unhinged by the vanities and vexations of this lower world; it stills the noise of the sea, the noise of her waves, and the tumult of the soul; permits not the passions to crowd out in a disorderly manner, like a confused ungoverned rabble; but draws them out like the trained bands, rank and file, every one in his own order, ready to march, to charge, to fire, to retreat, as wisdom and grace give the word of command.

It is said of the just and holy God, that he is "Lord of his anger," Nahum i. 2. where we translate it, he is furious, perhaps not so well, for "fury is not in him," Isa. xxvii. 4. but he

is "the Lord of anger," *compos iræ*, so some of the critics render it; he is master of his own anger; and we should labour to be so too. Which some interpreters give as the sense of that which God said to Cain, Gen. iv. 7. "Unto thee," or "subject unto thee, shall be its desire, and thou shalt rule over it;" viz. over this passion of anger which thou hast conceived in thy bosom; thou shouldest, and (if thou wouldst use grace offered to thee) thou mightest subdue and keep under these intemperate heats, so as that they may not disquiet the repose of thy soul, nor break out into any exorbitances.

3. Meekness will curb the tongue, and keep the mouth as with a bridle when the heart is hot, Psal. xxxiii. 1, 2, 3. Even then, when there may be occasion for a keenness of expression, and we are called to "rebuke sharply," (cuttingly,) Tit. i. 2. yet meekness forbids all fury and indecency of language, and every thing that sounds like clamour and evil-speaking, Eph. iv. 31. The meekness of Moses was not at hand when he spoke that unadvised word, Num. xx. 10. (the rebels), for which he was shut out of Canaan, though rebels they were, and at that time very provoking. Men in passion are apt to give reviling language, to call names, and these most senseless and ridiculous, to take the blessed name of God in vain, and profane that. It is a wretched way by which the children of hell vent their passion at their beasts, their servants, or at any person or thing that provokes them, to swear at it. Men in

passion are apt to reveal secrets, to make rash vows and resolutions, which afterwards prove a snare, and sometimes to slander and belie their brethren, and bring railing accusations, and so to do the devil's work, and to speak that in their haste concerning others, (as David, Psalm cxvi. 11. "All men are liars,") which they see cause to repent of at leisure. How brutishly did Saul in his passion call his own son, the heir apparent to the crown, the "son of the perverse rebellious woman!" 1 Sam. xx. 30. that is, in the filthy dialect of passion in our days, "the son of a whore;" a fine credit to himself and his family! "Raca," and "thou fool," are instanced in by our Saviour as breaches of the law of the sixth commandment, Matth. v. 22. and the passion in the heart is so far from excusing such opprobrious speeches (for which purpose it is commonly alleged), that really it is that which gives them their malignity, they are the smoke from that fire, the gall and wormwood springing from that root of bitterness; and if for every idle word that men speak, much more for such wicked words as these, must they give an account at the day of judgment, Matth. xii. 39. And as it is a reflection upon God to kill, so it is to curse men that are made after the image of God, Jam. iii. 9. (though ever so much our inferiors,) that is, to speak ill of them, or to wish ill to them.

This is the disease which meekness prevents, and is "in the tongue a law of kindness," as the expression is, Prov. xxxi. 26. It is to the

tongue as the helm is to the ship (it is the apostle's comparison, James iii. 3, 4.) not to silence it, but to guide it, to steer it wisely, especially when the wind is high. If at any time we have conceived a passion, and thought evil, meekness will lay the hand upon the mouth *, (as the wise man's advice is, Prov. xxx. 32.) to keep that evil thought from venting itself in any evil word, reflecting upon God or our brother. It will reason a matter in variance without noise, give a reproof without a reproach, convince a man of his folly without calling him a fool, will teach superiors either to forbear threatening, Eph. vi. 9. or (as the margin reads it) to moderate it, and will look diligently, least any root of bitterness springing up, trouble us, and thereby we, and many others, be defiled, Heb. xii. 15.

4. Meekness will cool the heat of passion quickly, and not suffer it to continue. As it keeps us from being soon angry, so it teaches us, when we are angry, to be soon pacified. The anger of a meek man is like fire struck out of steel, hard to be got out; but when it is out, soon gone. The wisdom that is from above, as it is gentle, and so not apt to provoke, so it is easy to be entreated when any provocation is given, Jam. iii. 17. and hath the ear always open to the first proposals and overtures of satisfaction, submission, and reconciliation, and so the anger is turned away. He that is of a meek spirit, will be forward to

* In Socrate iræ signum erat, vocem submitterre, loqui parcius apparebat tunc illum sibi obstare. *Ita refert Seneca de Ira.* l. 3. c. 13. *Plutarch de non Irascendo.*

forgive injuries, and to put up affronts, and hath some excuse or other ready wherewith to extenuate and qualify the provocation, which an angry man, for the exasperating and justifying of his own resentments, will industriously aggravate. It is but saying, there is no great harm done, or, if there be, there was none intended *, and peradventure it was an oversight; and so the offence being looked at through that end of the prospective which diminisheth, it is easily past by, and the distemper being taken in time, goes off quickly, the fire is quenched before it gets head, and by a speedy interposal the plague is stayed. While the world is so full of the sparks of provocation, and there is so much tinder in the hearts of the best, no marvel if anger come sometimes into the bosom of a wise man; but it rests only in the bosom of fools, Eccl. vii. 9. Angry thoughts, as other vain thoughts, may crowd into the heart upon a sudden surprise; but meekness will not suffer them to lodge there, (Jer. iv. 14.) nor let the sun go down upon the wrath, (Eph. iv. 26.) for if it do, there is danger least it rise bloody the next morning. Anger concocted becomes malice: it is the wisdom of meekness, by proper applications, to discuss the tumour before it comes to a head. One would have thought, when David so heinously resented Nabal's abuse, that nothing less than the blood of Nabal, and all his

* It is a maxim in the law, In verbis dubiis benignior sententia est preferenda. And, Semper sit presumptio in meliorem partem. *Vid. Alciat. de Presumpt. Reg.* 3.

house could have quenched his heat; but it was done at a cheaper rate, and he showed his meekness, by yielding to the diversion that Abigail's present and speech gave him, and that with satisfaction and thankfulness. He was not only soon pacified, but blessed her, and blessed God for her that pacified him. God doth not contend for ever, neither is he always wroth; his anger endureth but a moment, Psalm xxx. 5. How unlike then are those to him whose sword devours for ever, and whose anger burns like the coals of juniper? But the grace of meekness, if it fail of keeping the peace of the soul from being broken, yet fails not to recover it presently, and to make up the breach, and upon the least transport steps in with help in the time of need, restores the soul, puts it in frame again, and no great harm is done. Such as these are the achievements of meekness, as it governs our own anger.

Secondly. Meekness teacheth and enableth us patiently to bear the anger of others, which instance of meekness we have especially occasion for, in reference to our superiors and equals. Commonly that which provokes anger, is anger, as fire kindleth fire; now meekness prevents that violent collison which forceth out these sparks, and softens at least one side, and so puts a stop to a great deal of mischief; for it is the second blow that makes the quarrel. Our first care should be to prevent the anger of others, by giving no offence to any, but becoming all things to all men, every one studying to please his neigh-

bour for good to edification, Rom. xv. 2. and endeavouring, as much as lies in us, to accommodate ourselves to the temper of all with whom we have to do, and to make ourselves acceptable and agreeable to them. How easy and comfortable should we make every relation, and every instance of conversation, if we were but better acquainted with this art of obliging? Naphtali's tribe, that was famous for giving goodly words, (Gen. xlix. 21.) had the happiness of being satisfied with favour, Deut. xxxiii. 23. For every man shall kiss his lips that giveth a right answer, Prov. xxiv. 26. In the conjugal relation it is taken for granted, (1 Cor vii. 33, 34.) that the care of the husband is to please his wife, and the care of the wife is to please her husband; and where there is that mutual care, comfort cannot be wanting. Some people love to be cross-grained, and take a pleasure in displaying, and especially contrive to provoke those they find passionate and easily provoked, that (as he that giveth his neighbour drink, and putteth his bottle to him, Hab. ii. 15, 16.) they may look upon his shame, to which in his passion he exposes himself; and so they make a mock at sin, and become like the "madman that casteth fire-brands, arrows, and death, and saith, am not I in sport?" But the law of Christ forbids us to "provoke one another," Gal. v. 26. (unless it be to love and to do good works), and enjoins us (as it follows there, Chapter vi. 2.) to bear one another's burdens, and so to fulfil the law of Christ."

But because they must rise betimes that will please every body, and carry their cup even indeed that will shed no offence; our next care therefore must be so to behave ourselves when others are angry, that we may not make ill worse. And this is one principal thing in which the younger must submit themselves to the elder; nay, in which all of us must be subject to one another, as our rule is, 1 Pet. v. 5. And here meekness is of use, either to enjoin silence, or endite a soft answer.

1. To enjoin silence. It is prescribed to servants, Tit. ii. 9. to "please their masters well in all things, not answering again," for that must needs be displeasing; better say nothing, than say that which is provoking. When our hearts are hot within us, it is good for us to keep silence, and hold our peace: so David did, Psal. xxxix. 2, 3. and when he did speak, it was in prayer to God, and not in reply to the wicked that were before him. If the heart be angry*, angry words will but inflame it the more, as wheels are heated by a rapid motion. One reflection and repartee begets another, and the beginning of the debate is like the letting forth of water, hardly stopt when the least breach is made in the dam; and therefore meekness saith, by all means keep silence, and leave it off before it be meddled with. When a fire is begun, it is good if possible to smother it, and so prevent its spreading. Come

* Quid refert inter provocantem et provocantum, nisi quod ille prior in maleficia deprehenditur, et ille posterior; nullo vero in maleficio ordinis ratio est. *Tertul. de Patientia.*

on, let us deal wisely, and stifle it in the birth, least afterwards it prove too strong to be dealt with. Anger in the heart is like those books which were stowed up in cellars in the conflagration of London, which, though they were extremely heated, yet never took fire till they got air many days after, where, giving vent to the heat, put them into a flame. When the spirits are in a ferment, though it may be some present pain to check and suppress them, and the head-strong passions hardly admit the bridle, yet afterwards it will be no grief of heart to us.

Those who find themselves wronged and aggrieved, think they may have leave to speak; but it is better to be silent than speak amiss, and make work for repentance. At such a time, he that holds his tongue holds his peace; and if we soberly reflect, we shall find we have been often the worse for our speaking, but seldom the worse for our silence*. This must be especially remembered and observed by as many as are under the yoke, who will certainly have most comfort in meekness, and patience, and silent submission, not only to the good and gentle, but also to the froward. It is good in such cases to remember our † place, and if the spirit of a ruler rise up

* Complures vidi loquendo peccatum incidisse, vix quenquam tacendo: ideoque tascere nosse quam loqui difficilius est. *Ambr. de Offic.* l. 1. c. 2.

† Locus tuus patientia est, locus tuus sapientia est, locus tuus ratio est, et sedatio indignationis. *Ambr. ubi supra, c.* 21.

against us, not to leave that, *i. e.* not to do any thing unbecoming that, for yielding pacifieth great offences, Eccl. x. 4. We have a common proverb that teacheth us this, "When thou art the hammer, knock thy fill; but when thou art the anvil, lie thou still;" for it is the posture thou art cut out for, and which best becomes thee.

If others be angry at us without cause, and we have ever so much reason on our side, yet oftentimes it is best to adjourn our own vindication, though we think it necessary, till the passion be over; for there is nothing said or done in passion, but it may be better said and better done afterwards: when we are calm, we shall be likely to say it and do it to better purpose. A needful truth spoken in a heat may do more hurt than good, and offend rather than satisfy. The prophet himself forbore even a message from God, when he saw Amaziah in a passion, 2 Chron. xxv. 16. Sometimes it may be advisable to get some one else to say that for us which is to be said, rather than say it ourselves. However, we have a righteous God, to whom (if we do, in meek silence, suffer ourselves to be run down unjustly) we may commit our cause, and having his promise that he will "bring forth our righteousness as the light, and our judgment as the noon-day," Psal. xxxvii. 6. we had better leave it in his hands, than undertake to manage it ourselves, lest that which we call clearing ourselves, God should call quarreling with our brethren. David was greatly provoked by those that sought his hurt, and

spoke mischievous things against him; and yet (saith he), "I as a deaf man heard not, I was as a dumb man that openeth not his mouth," Psalm xxxviii. 13. And why so? It was not because he wanted something to say, or because he knew not how to say it; but, ver. 15. because "in thee, O Lord, do I hope, thou wilt hear, O Lord my God:" and what need I hear, and God hear too? His concerning himself in the matter supercedes ours, and he is not only engaged in justice to own every righteous and wronged cause; but he is further engaged, in honour, to appear for those that, in obedience to the law of meekness, commit their cause to him, and trust him with it. If there be any vindication, or avenging necessary, (which infinite wisdom is the best judge of), he can do it better than we can, and therefore "give place unto wrath," Rom. xii. 19. *i. e.* to the judgment of God, which is according to truth and equity, make room for him to take the seat, and do not you step in before him; it is fit our wrath should stand by to give way to his, for the wrath of man engageth not the righteousness of God for him, James i. 20. even just appeals made to him, if they be made in passion, are not admitted into the court of heaven, being not duly put in; that one thing is error sufficient to over-rule them. Let not therefore those that do well, and suffer for it, spoil their own vindication by mistiming and mismanaging it, but tread in the steps of the Lord Jesus, "who, when he was reviled, reviled not again; when he suffered, he

threatened not, but was as a lamb dumb before the shearers," and so "committed himself to him that judgeth righteously." It is indeed a great piece of self-denial, to be silent when we have enough to say, and provocation to say it; but if we do thus controul our tongues, out of a pure regard to peace and love, it will turn to a good account, and will be an evidence for us that we are Christ's disciples, having learned to deny ourselves. It is better by silence to yield to our brother, who is, or hath been, or may be, our friend, than by angry speaking to yield to the devil, who hath been, and is, and ever will be, our sworn enemy.

2. To endite a soft answer. This Solomon commends as a proper expedient to turn away wrath, while grievous words do but stir up anger, Prov. xv. 1. When any speak angrily to us, we must pause a while, and study an answer, which, both for the matter and manner of it, may be mild and gentle. This brings water, while peevishness and provocation would but bring oil to flame. Thus is death and life in the power of the tongue; it is either healing or killing, an antidote or a poison, according as it is used. When the waves of the sea beat on a rock, they batter and make a noise; but a soft sand receives them silently, and returns them without damage. A soft tongue is a wonderful specific, and hath a very strange virtue in it; for Solomon saith, it breaks the bone, Prov. xxv. 15. that is, it qualifies those that were provoked, and makes them pliable; it heaps coals

of fire upon the head of an enemy, not to burn him, but to melt him, Prov. xxv. 21, 22. Hard words (we say) break no bones, but it seems soft ones do (and yet do no harm), as they calm an angry spirit, and prevent its progress, breaking it as we do a flint upon a cushion. A stone that falls on a wool-pack rests there, and rebounds not to do any further mischief; such is a meek answer to an angry question. It is observed in that rencounter which was between the royal tribe and the other ten, that the words of the men of Judah were fiercer than the words of the men of Israel, 2 Sam. xiv. 43. When a passion is up, that God, whose eyes are upon all the ways of men, takes notice who speaks fiercely, and sets a mark upon them.

The good effect of a soft answer, and the ill consequence of a peevish one, are observable in the stories of Gideon and Jephthah. Both of them, in the day of their triumphs over the enemies of Israel, were causelessly quarrelled with by the Ephraimites, (an angry sort of people it seems *), who took it very heinously when the danger was past and the victory won, that they had not been called upon to engage in the battle; Gideon pacified them with a soft answer, Judg. viii. 2. "What have I done now in comparison of you?" Magnifying their achievements, and lessening his own, speaking honourably of them, and meanly of himself, "Is not the gleaning of

* Hence we read of the envy of Ephraim, Is. xi. 13.

the grapes of Ephraim better than the vintage of Abiezer?" In which reply, it is hard to say whether there was more of wit or wisdom. And the effect was very good; the Ephraimites were pleased, their anger turned away, a civil war prevented, and no body could think the worse of Gideon for his mildness and self-denial; but, on the contrary, that he won more true honour by this victory over his own passion, than he did by his victory over all the host of Midian; for "he that hath rule over his own spirit, is better than the mighty," Prov. xvi. 32. The angel of the Lord had pronounced him a "mighty man of valour," Judg. vi. 12. and this his tame submission did not at all derogate from that part of his character. But Jephthah (who, by many instances, appears to have been a man of a rough and hasty spirit, though enrolled among the eminent believers, Heb. xi. 32. for all good people are not alike happy in their temper), when the Ephraimites in like manner pick a quarrel with him, he rallies them, upbraids them with their cowardice, boasts of his own courage, challenges them to make good their cause, Judg. xii. 2, 3. They retort a scurrilous reflection upon Jephthah's country (as it is usual with men in passion to taunt and jeer one another), "Ye Gileadites are fugitives," verse 4. From words they go to blows, and so great a matter doth this little fire kindle, that there goes no less to quench the flame than the blood of two-and-forty thousand Ephraimites, verse 6. All

which had been happily prevented, if Jephthath had had but half as much meekness as he had reason on his side.

A soft answer is the dictate and dialect of that wisdom which is from above, which is "peaceable, gentle, and easy to be entreated:" And to recommend it to us, we have the pattern of good men; as that of Jacob's carriage to Esau, though a brother offended, who is so hard to be won, yet as he had prevailed with God by faith and prayer, so he prevailed with his brother by meekness and humility. We have also the pattern of good angels, who even then, when a rebuke was needful, yet durst not turn it into a railing accusation, durst not give any reviling language, not to the devil himself, but referred the matter to God, "the Lord rebuke thee," as that passage, Jude verse 9. is commonly understood. Nay, we have the pattern of a good God, who, though he could "plead against us with his great power," yet gives soft answers. Witness his dealing with Cain, when he was wroth, and his countenance fallen, reasoning the case with him, Gen. iv. 6, 7. "Why art thou wroth—If thou dost well, shalt not thou be accepted?" With Jonah likewise, 'when he was so discontented, Jonah iv. 4, 9. 'Dost thou well to be angry?" This is represented in the parable of the prodigal son, by the carriage of the father to the elder brother, that was so high and humoursome, so angry that he would not come in. The father did not say, Let him stay out then, but he came himself and entrea-

ted him (when he might have interposed his authority, and commanded him), and said, "Son, thou art ever with me," Luke xv. 28, 31. When a passionate parley is begun, there is a plague broke out. The meek man, like Aaron, takes his censer with the incense of a soft answer, steps in seasonably, and stays the plague.

This soft answer, in case we have committed a fault, (though perhaps not culpable to that degree that we are charged with,) must be penitent, humble, and submissive, and we must be ready to acknowledge our error, and not stand in it, or insist upon our own vindication, but rather aggravate than excuse it, rather condemn than justify ourselves. It will be a good evidence of our repentance towards God, to humble ourselves to our brethren, whom we have offended; as it will be also a good evidence of our being forgiven of God, if we be ready to forgive those that have offended us: and such yielding pacifieth great offences. Meekness teacheth us, as oft as we trespass against our brother, to turn again and say, "I repent," Luke xvii. 4. An acknowledgment, in case of a wilful affront, is perhaps as necessary to pardon, as (we commonly say) restitution is in case of wrong.—And so much for the opening of the nature of meekness, which yet will receive further light from what follows.

(2.) We must be of a quiet spirit. Quietness is the evenness, the composure, and the rest of the soul, which speaks both the nature and the excellency of the grace of meekness. The great-

est comfort and happiness of man is sometimes set forth by quietness. That peace of conscience, which Christ has left for a legacy to his disciples, that present Sabbatism of the soul, which is an earnest of the rest that remains for the people of God, is called "quietness and assurance for ever," and is promised as the "effect of righteousness," Isa. xxxii. 17. and it follows, verse 18. "My people shall dwell in quiet resting-places." So graciously hath God been pleased to twist interests with us, as to enjoin the same thing under the notion of a duty, which he proposeth and promiseth under the notion of a privilege. Justly may we say, that we serve a good Master, whose yoke is easy, Matth. xi. 30; it is not only easy, but sweet and gracious, not only tolerable, but amiable and acceptable. Wisdom's ways are not only pleasant, but pleasantness itself, and all her paths are peace, Prov. iii. 17. It is the character of the Lord's people, both in respect of holiness and happiness, that (however they be branded as the troublers of Israel) they are the "quiet in the land," Psal. xxxv. 20. If every saint be made a spiritual prince (Rev. i. 6.), having a dignity above others, and a dominion over himself, surely he is like that Seraiah, Jer. li. 59. a "quiet prince." It is a reign with Christ, the transcendent Solomon, under the influence of whose golden sceptre there is abundance of peace as long as the moon endures, yea, and longer, "for of the increase of his government and peace there shall be no end." Quietness is in the

text recommended to us as a grace which we should be endued with, and as a duty which we should practise. In the midst of all the affronts and injuries that are, or can be offered us, we must keep our spirits sedate and undisturbed, and evidence, by a calm, even, and regular behaviour, that they are so. This is quietness. Our Saviour hath pronounced the blessing of adoption upon the peace-makers, Matth. v. 9. those that are for peace, as David professeth himself to be, Psal. cxx. 7. in opposition (such an opposition as meekness is capable of) to those who delight in war, Psal. lxviii. 30. Now if charity be for peace-making, surely this charity begins at home, and is for making peace there in the first place. Peace in our own souls is some conformity to the example of the God of peace, who, though he doth not always give peace on this earth, yet evermore "makes peace in his own high places," Job xxv. 2 *. This, some think, is the primary intention of "that peace-making," on which Christ there "commands the blessing." It is to have strong and hearty affections to peace, to be peaceable-minded; for making, in scripture, notes the bent and inclination of the soul. As to make a lie, is to be given to lying; so to make peace, is to be addicted to peace, to have a disposition in the soul ready to command the peace, when there is, at any time, any kind of disturbance.

* Dr. Hammond, *Prac. Catech.* p. 125.

In a word, quietness of spirit is the soul's stillness, and silence from intending provocation to, or resenting provocation from, any one with whom we have to do.

The word hath something in it of a metaphor, which we would choose fairly to prosecute for the illustration of the grace of meekness.

1. We must be quiet, as the air is quiet from winds. Disorderly passions are like stormy winds in the soul, they toss and hurry it, and often split, or strand, or overset it. They move it "as the trees of the wood are moved with the wind. It is the prophet's comparison, Isa. vii. 2. and it is an apt emblem of a man in passion. Now meekness restrains these winds, saith to them, "Peace, be still;" and so preserves a calm in the soul, and makes it conformable to him, who hath the wind in his fists; and is herein to be praised, that even the stormy winds fulfil his word. A brisk gale is often useful, especially to the "ships of desire," as the Hebrew phrase is, Job ix. 26. so there should be in the soul such a warmth and vigour, as will help to speed us to the desired harbour. It is not well to lie wind-bound in dulness and indifferency; but tempests are perilous, yea, though the wind be in the right point; so are strong passions even in good men, they both hinder the voyage and hazard the ship: such a quickness as consists with quietness, is what we should all labour after, and meekness will contribute very much towards it; it will silence the noise, controul the force, moderate the impetus, and cor-

rect all undue and disorderly transports. What manner of grace is this, that even the winds and the seas obey it? If we will but use the authority God hath given us over our own hearts, we may keep the winds* of passion under the command of religion and reason, and then the soul is quiet, the sun shines, all is pleasant, serene, and smiling, and the man sleeps sweetly and safely on the lee-side. We make our voyage among rocks and quicksands, but if the weather be calm, we can the better steer so as to avoid them, and by a due care and temper hit the mean between extremes; whereas he that suffers these winds of passion to get head, and spreads a large sail before them, while he shuns one rock splits upon another, and is in danger of being drowned in destruction and perdition, by many foolish and hurtful lusts, especially those whence wars and fightings come.

2. We must be quiet, as the sea is quiet from waves. The wicked (whose sin and punishment doth lie in the unruliness of their own souls, and the violence and disorder of their own passions, which perhaps will not be the least of their eternal torments) are compared to "the troubled sea when it cannot rest, whose waters cast forth mire and dirt," Isa. lvii. 20. that is, they are uneasy to themselves, and to all about them, "raging waves of the sea," (so they are described, Jude 13.) "foaming out their own shame;" their hard speeches which they speak against God,

* Æolus sis affectum tuorum. *Neiremb.*

(ver. 15.), and dignities (ver. 8.) and things which they know not (verse 10.), their great swelling words (verse 16.), and mockings (verse 18.); these are the shame they foam out. Now meekness is a grace of the Spirit, that moves upon the face of the waters, and quiets them, smooths the ruffled sea, and stills the noise of it (it is now *mare pacificum*), it casts forth none of the mire and dirt of passion. The waves mount not up to the heaven in proud and vain-glorious boastings; go not down to the depths, to scrape up vile and scurrilous language; no reeling to and fro, as men overcome with drink, or with their own passion, which is all one, (for if wine be a mocker, and strong drink raging, Prov. xxi. 1. anger is no less so), none of that transport which brings them to their wit's end. I refer to the Psalmist's description of a storm, Psalm cxvii. 26, 27. but as it follows there, verse 30. "They are glad because they are quiet, so he bringeth them to their desired haven." This calmness and evenness of spirit makes our passage over the sea of this world safe and pleasant, quick and speedy towards the desired harbour, and is amiable and exemplary in the eyes of others—such a path doth the meek and quiet Christian make to shine after him. One would think the deep to be hoary.

3. We must be quiet, as the land is quiet from war. It was the observable felicity of Asa's reign, that in his days "the land was quiet," 2 Chron. xiv. 1, 5. In the preceding reigns there was no peace to him that went out, or to him that came

in, whether outward bound or homeward bound, they were exposed to great vexations, chap. xv. 5. but now the rumours and alarms of war were stilled, and the people "delivered from the noise of archers at the place of drawing waters," as when the land had rest in Deborah's time, Judg. v. 11. Such a quietness there should be in the soul, and such a quietness there will be where meekness sways the sceptre. A soul inflamed with wrath and passion upon all occasions, is like a kingdom embroiled in war, in a civil war, subject to continual frights, and losses, and perils. Deaths and terrors, in their most horrid shapes, walk triumphantly; sleeps disturbed, families broken, friends suspected, enemies feared, laws silenced, commerce ruined, business neglected, cities wasted, such heaps upon heaps doth ungoverned anger lay when it is let loose in the soul, *Jusque datum sceleri*, &c. But meekness makes these wars to cease, breaks the bow, cuts the spear, sheathes the sword, and, in the midst of a contentious world, preserves the soul from being the seat of war, and makes peace in those borders. The rest of the soul is not disturbed, its comforts not plundered, its government not disordered, the laws of religion and reason rule, and not the sword: the trading duties are not interrupted; neither its communion with God, nor its communion with the saints intercepted; no breaking in of temptation; no going out of corruption; no complaining in the streets; no occasion given, no occasion taken, to complain. "Happy is the soul

that is in such a case," Psal. cxliv. 14, 15. "The words of such wise men are heard in quiet, more than the cry of him that ruleth among fools, and this wisdom is better than weapons of war," Eccl. ix. 17, 18. This is the quietness we should every one of us labour after, and is what we might attain to, if we would but more support and exercise the authority of our graces, (which are as the commissioners of the peace), and guide and control the power of our passions (which are as the commissioners of array) in our souls.

4. We must be quiet, as the child is quiet after weaning. It is the Psalmist's comparison, Psal. cxxxi. 2. "I have behaved" (or rather, I have composed, so Ainsworth reads it) "and quieted myself," (my soul, *Heb.* for our souls are ourselves, and our principal care must be concerning them) "as a child that is weaned of his mother, my soul is even as a weaned child." A child, while it is in the weaning, perhaps is a little cross and froward, and troublesome for a time; but when it is perfectly weaned, how quickly doth it forget the breast, and accommodate itself to its new way of feeding: Thus a quiet soul, if provoked by the denial or loss of some creature comforts or delight that hath been dear, quiets itself, and doth not fret at it, nor perplex itself with anxious cares how to live without it, but composeth itself to make the best of that which is. If wormwood be put upon the breasts, which we have called the breasts of our consolation, it is but to make us indifferent to them, and we

must set ourselves to answer that intention, and sit loose to them accordingly. And this holy indifferency to the delights of sense, is (like the weaning of a child) a good step taken towards the perfect man, the measure of the stature of the fulness of Christ*. A child newly weaned is free from all the uneasiness and disquietment of care, and fear, and envy, and anger, and revenge. How undisturbed are its sleeps, and even then its dreams pleasant and smiling! How easy its days! How quiet its nights! If put into a little pet now and then, how soon is it over, the provocation forgiven, the sense of it forgotten, and both buried in an innocent kiss! Thus, if ever we would enter into the kingdom of heaven, we must be converted from pride, envy, ambition, and strife for precedency, and must become like little children †. So our Saviour hath told us, (who, even after his resurrection, is called "the holy child Jesus," Acts iv. 27.) Matth. xviii. 3. And even when we have put away our childish things, yet still in malice we must be children, 1 Cor. xiv. 20. And as for the quarrels of others, in all broils and heats, a meek and quiet Christian endeavours to be as disinterested, and as little engaged, as a weaned child in the moth-

* Yet corrupt passions appear betimes. Vidi zelantem parvulum qui intuebatur pallidus amaro aspectu collactaneum suum. *Aug. Conf.* l. 7.

† Et si cito pueri inter se moventur, facile sedantur et majori suavitate in se recurrant; nesciunt se subdole artificiosque tractare. *Amb. de Offic.* l. 1. c. 21.

er's arms, that is not capable of such angry resentments.

This is that meekness and quietness of spirit which is here recommended to us, such a command and composure of the soul, as that it be not unhinged by any provocation whatsoever, but all its powers and faculties preserved in due temper, for the just discharge of their respective offices. In a word, "Put off all wrath, and anger, and malice," Col. iii. 8. (those corrupted limbs of the old man); pluck up and cast away those roots of bitterness, and stand upon a constant guard against all the exorbitances of your own passion, and then you will soon know, to your comfort, better than I can tell you, what it is to be of a meek and quiet spirit.

CHAP. II.

THE EXCELLENCY OF MEEKNESS AND QUIETNESS OF SPIRIT.

The very opening of this cause, one would think, were enough to carry it; and the explaining of the nature of meekness and quietness, should suffice to recommend it to us. Such an amiable sweetness doth there appear in it, upon the very first view; if we look upon this beauty, we cannot but be enamoured with it. But because of the opposition that there is in our cor-

rupt hearts to that, as to the other graces of the holy Spirit, I shall endeavour more particularly to show the excellency of it, that we may be brought (if possible) to be in love with it, and to submit our souls to the charming power of it.

It is said, Prov.xvii. 27. that "a man of understanding is of an excellent spirit."—He is *frigidus spiritu*, so Tremellius, he is "of a cool spirit;" put them together, and it teacheth us, that a cool spirit is an excellent spirit, and he is a man of understanding that is governed by such a spirit. The text tells us, (what need we more?) that "it is in the sight of God of great price;" and we may be sure, that is precious indeed which is so in God's sight; that is good, very good, which he pronounceth so; for his judgment is according to truth, and sooner or later he will bring all the world to be of his mind; for as he hath decided it, so shall our doom be, and he will be "justified when he speaketh, and clear when he judgeth."

The excellency of a meek and quiet spirit will appear, if we consider the credit of it, and the comfort of it, the present profit there is by it, and the preparedness there is in it for something further.

(1.) Consider how creditable a meek and quiet spirit is. Credit and reputation is a thing which most people are very sensibly touched with the ambition of, though few consider aright either what it is, or what is the right way of obtaining it, and particularly it is little believed, what a great deal of true honour there is in the grace of meek-

ness, and what a sure and ready way mild and quiet souls take to gain the good word of their Master, and of all their fellow-servants, that love our Master, and are like him.

Let us see what credit there is in meekness.

1. There is in it the credit of a victory. What a great figure do the names of high and mighty conquerors make in the records of Fame! How is their conduct, their valour, and success more than either, cried up and celebrated! But if we will believe the word of truth, and pass a judgment upon things according to the rules of that, "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city," Prov. xvi. 32. Behold a greater than Alexander or Cæsar is here; the former of which (some think) lost more true honour, by yielding to his own ungoverned anger, than he got by all his conquests. No triumphant chariot so easy, so safe, so truly glorious, as that in which the meek and quiet soul rides over all the provocations of an injurious world, with a gracious unconcernedness: no train so splendid, so noble, as that train of comforts and graces which attend this chariot. The conquest of an unruly passion is more honourable than that of an unruly people, for it requires more true conduct. It is easier to kill an enemy without us, which may be done at a blow, than to chain up and govern an enemy within us, which requires a constant, even, steady hand, and a long and regular management. It was more the honour of David to yield himself

conquered by Abigail's persuasions, than to have made himself a conqueror over Nabal and all his house. A rational victory must needs be allowed more honourable to a rational creature than a brutal one. This is a cheap, safe, and unbloody conquest, that doth nobody any harm; no lives, no treasures are sacrificed to it; the glory of these triumphs are not stained as others used to be with funerals. "Every battle of the warrior," saith the prophet, Isa. ix. 5. "is with confused noise, and garments rolled in blood; but this shall be with burning, even by the Spirit of the Lord of Hosts, as a spirit of judgment and a spirit of burning." Nay, in meek and quiet suffering, we are "more than conquerors, through Christ that loved us," Rom. viii. 37. conquerors with little loss; we lose nothing but the gratifying of a base lust: conquerors with great gain, the spoils we divide are very rich, the favour of God, the comforts of the Spirit, the foretastes of everlasting pleasures; these are more glorious and excellent than the mountains of prey. We are more than conquerors; that is, triumphers, we live a life of victory: every day is a day of triumph in the meek and quiet soul.

Meekness is a victory over ourselves, and the rebellious lusts in our own bosoms; it is the quieting of intestine broils, the stilling of an insurrection at home, which is oftentimes more hard to do than to resist a foreign invasion. It is an effectual victory over those that injure us, and make themselves enemies to us, and is often a

means of winning their hearts. The law of meekness is, "If thine enemy hunger, feed him; if he thirst," not only "give him drink, (which is an act of charity), but drink to him, in token of friendship and true love and reconciliation; and "in so doing thou shalt heap coals of fire upon his head," not to consume him, but to melt and mollify him, that he may be cast into a new mould; and thus, while the angry and revengeful man, that will bear down all before him with a high hand, is overcome of evil, the patient and forgiving overcome evil with good, Rom. xii. 20, 21. and forasmuch as their ways please the Lord, he maketh even their enemies to be at peace with them, Prov. xvi. 7. Nay, meekness is a victory over Satan, the greatest enemy of all. What conquest can sound more great than that? It is written for caution to us all, and it reflects honour on those who through grace overcome, that "we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world," Eph. vi. 12. The magnifying of the adversary, magnifies the victory over him: such as these are the meek man's vanquished enemies, the spoils of these are the trophies of his victory. It is the design of the devil, that great deceiver and destroyer of souls, that is baffled; it is his attempt that is defeated, his assault that is repulsed, by our meekness and quietness. Our Lord Jesus was more admired for controlling and commanding the unclean spirits, than for any other cures he wrought: unruly

passions are unclean spirits, legions of which some souls are possessed with, and desperate outrageous work they make, the soul becomes like that miserable creature, Mark v. 3, 4, 5. that cried and cut himself; or that, Mark ix. 22. who was so often cast into the fire and into the waters. The meek and quiet soul is through grace a conqueror over these enemies; their fiery darts are quenched by the shield of faith, Satan is in some measure trode under his feet, and the victory will be complete shortly, when "he that overcometh shall sit down with Christ upon his throne, even as he overcame, and is set down with the Father upon his throne," where he still appears in the emblem of his meekness, "a Lamb as it had been slain," Rev. v. 6. And upon mount Zion, at the head of his heavenly hosts, he appears also as a Lamb, Rev. xiv. 1. Such is the honour meekness hath in those higher regions.

2. There is in it the credit of a beauty. The beauty of a thing consists in the symmetry, harmony, and agreeableness of all the parts. Now what is meekness, but the soul's agreement with itself? It is the joint concurrence of all the affections to the universal peace and quiet of the soul, every one regularly acting in its own place and order, and so contributing to the common good. Next to the beauty of holiness, which is the soul's agreement with God, is the beauty of meekness, which is the soul's agreement with itself. Behold how good and how pleasant a thing it is, for the powers of the soul thus to dwell to-

gether in unity, the reason knowing how to rule, and the affections at the same time knowing how to obey. Exorbitant passion is a discord in the soul; it is like a tumour in the face, which spoils the beauty of it: meekness scatters the humour, binds down the swelling, and so prevents the deformity, and preserves the beauty. This is one instance of the comeliness of grace, through "my comeliness," saith God to Israel, (Ezek. xvi. 14.) "which I had put upon thee." It puts a charming loveliness and amiableness upon the soul, which renders it acceptable to all that know what true worth and beauty is. "He that in righteousness, and peace, and joy in the Holy Ghost," (i. e. in Christian meekness and quietness of spirit), serveth Christ, is acceptable "to God, and approved of men," Rom. xiv. 17, 18. And to whom else can we wish to recommend ourselves?

Solomon (a very competent judge of beauty) hath determined, that it is "a man's wisdom that makes his face to shine," Eccl. viii. 1. and doubtless the meekness of wisdom contributes as much as any one branch of it to this lustre. We read in scripture of three whose faces shone remarkably, and they were all eminent for meekness. The face of Moses shone, Exod. xxxiv. 30. and he was the meekest of all the men on earth. The face of Stephen shone, Act vi. 15. and he it was, who, in the midst of a shower of stones, so meekly submitted, and prayed for his persecutors. The face of our Lord Jesus shone in his transfiguration, and he was the great pattern of meekness.

It is a sweet and pleasing air which this grace puts upon the countenance, while it keeps the soul in tune, and frees it from those jarring ill-favoured discords, which are the certain effect of an ungoverned passion.

3. There is in it the credit of an ornament. The text speaks of it as an adorning much more excellent and valuable than gold, pearls, or the most costly array, much more recommending than all the bravery of the daughters of Zion. It is an adorning to the soul, the principal, the immortal part of the man. The outward adorning doth but deck and beautify the body, which at the best is but a sister to the worms, and will ere long be a feast for them; but this is the ornament of the soul, by which we are allied to the invisible world; it is an adorning that recommends us to God, which is in his sight of great price: so the text saith, and in that saith enough to its praise. Ornaments go by estimation: now we may be sure the judgment of God is right and unerring. Every thing is indeed as it is with God: those are righteous indeed that are "righteous before God," Luke i. 6. and that is an ornament indeed, which he calls and counts so. It is an ornament of God's own making. Is the soul thus decked? It is he that hath decked it. "By his Spirit he hath garnished the heavens, Job xxvi. 13. and by the same Spirit hath he garnished the meek and quiet soul. It is an ornament of his accepting, (it must needs be so if it be of his own working), for to him that hath this ornament,

more adorning shall be given. He hath promised, Psal. cxlix. 4. that he will "beautify the meek with salvation:" and if the garments of salvation will not beautify, what will? The robes of glory will be the everlasting ornament of the meek and quiet spirits. This meekness is an ornament that (like the Israelites' clothes in the wilderness) never waxeth old, nor will ever go out of fashion, while right reason and religion have any place in the world. All wise and good people will reckon those best dressed who put on the Lord Jesus Christ, and walk with him in the white of meekness and innocency. Solomon, in all his glory, was not arrayed like one of these lilies of the valley, though lilies among thorns.

The same ornament, which in the text is recommended to wives, is by the same apostle recommended to us all, 1 Peter v. 5. Yea, all of you be subject one to another:" That explains what meekness is; it is that mutual yielding which we owe one to another, for edification, and in the fear of God, Eph. v. 21. This seems to be a hard saying, how shall we digest it? an impracticable duty, how shall we conquer it? why, it follows, "Be clothed with humility." (1.) The fixedness of this grace. We must gird it fast to us, and not leave it to hang loose, so as to be snatched away by every temptation. Carelessness is no commendation of the soul's adorning; watchfulness and resolution in the strength of Christ, must tie the knot upon our graces, and make them as the girdle that cleaves to a man's loins. (2.) The

comeliness and ornament of it: Put it on as a knot of ribbons, as an ornament to the soul. Such is the meekness of wisdom, it gives to the head an "ornament of grace," and, which is more, "a crown of glory," Prov. i. 9. and iv. 9.

4. There is in it the credit of true courage *. Meekness is commonly despised, and run down by the grandees of the age, as a piece of cowardice and mean-spiritedness, and the evidence of a little soul, and is posted accordingly; while the most furious and angry revenges are celebrated and applauded under the pompous names of valour, honour, and greatness of spirit, which ariseth from a mistaken notion of courage, the true nature whereof is thus stated by a very ingenious pen †, that it is 'a resolution never to decline any evil of pain, when the choosing of it, and the exposing of ourselves to it, is the only remedy against a greater evil.' And, therefore, he that accepts a challenge, and so runs himself upon the evil of sin, which is the greater evil, only for fear of shame and reproach, which is the less evil, he is the coward; while he that refuseth the challenge, and so exposeth himself to reproach, for fear of sin ‡, he is the valiant man. True courage is such a presence of mind, as enableth a man rather to suffer than to sin, tochoose afflic-

* Magni animi est proprium, placidum esse et injurias superne despicere. *Sen.*

† Norris Miscell. p. 107, 188.

‡ Paul did show more true valour, when he said, "I can do nothing against the truth," than Goliah did, when he defied all the host of Israel. *Ward.*

tion rather than iniquity, to pass by an affront, though he lose by it, and be hissed at for a fool and a sneak, rather than to engage in a sinful quarrel. He that can deny the brutal lust of anger and revenge, rather than violate the royal law of love and charity, (however contrary the sentiments of the world may be), he is truly resolute and courageous. "The Lord is with thee, thou mighty man of valour." Fretting and vexing is the fruit of the weakness of women and children, but much below the strength of man, especially of the new man, that is born from above. When our Lord Jesus is described in his majesty, riding prosperously, the glory he appears in, is truth, and meekness, and righteousness, Psal. xlv. 4. The courage of those who overcome this great red dragon of wrath and revenge, by meek and patient suffering, and by "not loving their lives unto the death, Rev. xii. 11. will turn to the best and most honourable account on the other side the grave, and will be crowned with glory, and honour, and immortality: when those that caused their terror in the land of the living, fall ingloriously, and "bear their shame with them that go down to the pit," Ezek. xxxii. 24.

5. The credit of a conformity to the best patterns. The resemblance of those that are confessedly excellent and glorious, hath in it an excellence and glory. To be meek, is to be like the greatest saints, the elders that obtained a good report, and were of renown in their gene-

ration. It is to be like the greatest angels, whose meekness in their converse with, and ministration to the saints, is very observable in the scriptures: nay, it is to be like the great God himself, whose goodness is his glory, (who is *Deus optimus*, and therefore *maximus*), who is slow to anger, and in whom fury is not, Isa. xxvii. 4. We are then "followers of God as dear children," when we "walk in love, and are kind one to another, tender-hearted, forgiving one another," Eph. v. 1, 2. compare chap. iv. 2. The more quiet and sedate we are, the more like we are to that God, who, though he be nearly concerned in all the affairs of this lower world, is yet far from being moved by its most violent convulsions and revolutions; but as he was from eternity, so he is and will be to eternity, infinitely happy in the enjoyment of himself. It is spoken to his praise and glory, Psal. xxix. 10. "The Lord sits upon the floods," even then, when "the floods have lifted up their voice, have lifted up their waves," Psal. xciii. 4. Such is the rest of the Eternal Mind, that he sits * as firm and undisturbed upon the moveable flood, as upon the immoveable rock, "the same yesterday, to-day, and for ever." And the meek and quiet soul, that preserves its peace and evenness against all the ruffling insults of passion and provocation, doth thereby somewhat participate of a divine nature, 2 Peter i. 4.

* Quod desideras magnum et summum est Deoque vicinum, non concuti. *Sen.*—Diis proximus ille est, quem ratio non ira movet. *Claud.*

Let the true honour, that attends this grace of meekness, recommend it to us. It is one of those things that are honest, and pure, and lovely, and of good report; a virtue that hath a praise attending it, Phil. iv. 8. A praise, perhaps not of the most of men, but of God, Rom. ii. 29. It is the certain way to get and keep, if not a great name, yet a good name; such as is better than precious ointment. Though there be those that trample upon the meek of the earth, and look upon them as Michal upon David, despising them in their hearts; yet if this is to be vile, let us be yet more vile and base in our own sight, and we shall find, (as David argues there), that there are those, of whom we shall be had in honour sooner or latter, 2 Sam. vi. 22. for the word of Christ shall not fall to the ground, that those who "humble themselves shall be exalted."

(2.) Consider how comfortable a meek and quiet spirit is. Inward comfort is a desirable good, which hath more in it of reality, and depends less upon opinion, than that of credit: and this is that which meekness and quietness of spirit hath such a direct tendency to, nay, which it carries along with it. What is true comfort and pleasure, but a quietness in our own bosom? Those are most easy to themselves, that are so to all about them; whilst they that are a burden and a terror to others, will not be otherwise to themselves. He that would lead a quiet, must lead a peaceable life, 1 Tim. ii. 2. The surest way to find rest to our souls, is to "learn of him

who is meek and lowly in heart," Matth. xi. 29. Let but "our moderation be known unto all men; and the peace of God, which passeth all understanding, will keep our hearts and minds," Phil. iv. 5, 7. Quietness is the thing, which even the busy noisy part of the world pretend to desire and pursue; they will be quiet, yea, they will, or they will know why; they will not endure the least disturbance of their quietness. But verily they go a mad way to work in pursuit of quietness; greatly to disquiet themselves inwardly, and put their souls into a continual hurry, only to prevent or remedy some small outward disquietment from others. But he that is meek, finds a sweeter, safer quietness, and much greater comfort, than that which they in vain pursue. "Great peace have they that love this law of love, for nothing shall offend them," Psal. cxix. 165. Whatever offence is intended, it is not so interpreted, and by that means the peace is preserved. If there be a heaven any where upon earth, it is in the meek and quiet soul, that acts and breathes above that lower region, which is infested with storms and tempests, the harmony of whose faculties is like the music of the spheres they talk of, a perpetual melody. "Mercy and truth are met together, righteousness and peace have kissed each other."

A meek and quiet Christian must needs live very comfortably, for he enjoys himself, he enjoys his friends, he enjoys his God, and he puts it out of the reach of his enemies to disturb him in these enjoyments.

1. He enjoys himself. Meekness is very nearly allied to that patience which our Lord Jesus prescribes to us, as necessary to the keeping of the possession of our own souls, Luke xxi. 19. How calm are the thoughts, how serene are the affections, how rational the prospects, and how even and composed are all the resolves of the meek and quiet soul *! How free from the pains and tortures of the angry man, who is disseized and dispossessed even of himself, and while he toils and vexes to make other things his own, makes his own soul not so! His reason is in a mist, confounded and bewildered, cannot argue, infer, or foresee with any certainty. His affections are upon the full speed, hurried on with an impetus, which is as uneasy as it is hazardous. Who is that good man that is †"satisfied from himself?" Prov. xiv. 14. Who but the quiet man that needs not go abroad for satisfaction, but having Christ dwelling in his heart by faith, hath in him that peace, which the world can neither give nor take away? While those that are fretful and passionate, rise up early, and sit up late, and eat the bread of sorrow in pursuit of revengeful projects, the God of peace "giveth to his beloved (Jedidiah's, one of Solomon's names, who was a man of peace) sleep," Psal. cxxvii. 2. The sleep

* Opinion is the rate of things,
From whence our peace doth flow:
I have a better fate than kings,
Because I think it so.—Mrs. PHILLIPS.

† Ne te quæsiveris extra.

of the meek is quiet, and sweet, and undisturbed. Those that by innocency and mildness make themselves the sheep of Christ, shall be made to lie down in the green pastures, Psal. xxiii. 2. That which would break an angry man's heart, will not break a meek man's sleep. It is promised, Psalm xxii. 26. that "the meek shall eat and be satisfied." He hath what sweetness is to be had in his common comforts, whilst the angry man either cannot eat—his stomach is too full and too high, as Ahab, 1 Kings xxi. 4.—or eats and is not satisfied, unless he can be revenged, as Haman, Est. v. 12, 13. "All this avails me nothing," (though it was a banquet of wine with the king and queen), "as long as Mardecai is unhanged."

It is spoken of as the happiness of the meek, that they "delight themselves in the abundance of peace," Psal. xxxvii. 11. Others may delight themselves in the abundance of wealth; a poor delight, that is enterwoven with so much trouble and disquietment; but the meek, though they have but little wealth, have peace, abundance of peace, peace like a river, and this such as they have a heart to delight themselves in; *sat lucis intus*, as Oecolampadius said, their souls are a Goshen in the midst of the Egypt of this world; they have light in their dwelling, when clouds and darkness are round about them. This is the joy which a stranger doth not meddle with. We may certainly have (and we would do well to consider it) less inward disturbance, and more

true ease and satisfaction, in forgiving twenty injuries, than in avenging one. No doubt Abigail intended more than she expressed, when, to pacify David, and to persuade him to pass by the affront which Nabal had given him, she prudently suggested, that "hereafter this shall be no grief unto thee, nor offence of heart," 1 Sam. xxv. 31. Not only so, but it would be very sweet and easy, and comfortable in the reflection. Such a rejoicing is it, especially in a suffering day, to have the testimony of conscience, "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God," particularly the grace of meekness, "we have had our conversation in the world," 2 Cor. i. 12. and so have pleased God, and done our duty. He did not speak the sense, no, not of the sober heathen, that said *Est vindicta bonum, vita jocundius ipsa*, revenge is sweeter than life, for it often proves more bitter than death.

2. He enjoys his friends.—And that is a thing in which lies much of the comfort of human life. Man was intended to be a sociable creature, and a Christian much more. But the angry man is unfit to be so, that takes fire at every provocation; fitter to be abandoned to the lions' den, and the mountains of the leopards, than to go forth by the footsteps of the flock. He that hath "his hand against every man," cannot but have (with Ishmael's character, Ismael's fate) "every man's hand against him," Gen. xvi. 12. and so he lives in a state of war; but meekness is the

cement of society, the bond of Christian communion; it planeth and polisheth the material of that beautiful fabric, and makes them lie close and tight, and the living stones, which are built up a spiritual house, to be like the stones of the temple that Herod built, all as one stone, whereas, 'hard upon hard' (as the Spaniard's proverb is) 'will never make a wall.' Meekness preserves among brethren that unity, which is like the ointment upon the holy head, and the dew upon the holy hill, Psalm cxxxiii. 1, 2. In our present state of imperfection, there can be no friendship, correspondence, or conversation maintained without mutual allowances: We do not yet dwell with angels, or spirits of just men made perfect, but with men subject to like passions. Now, meekness teacheth us to consider this, and to allow accordingly; and so distances and strangeness, feuds and quarrels, are happily prevented, and the beginnings of them crushed by a timely care. How necessary to true friendship it is to surrender our passions, and to subject them all to the laws of it, was perhaps intimated by Jonathan's delivering to David his sword, and his bow, and his girdle, all his military habiliments, when he entered into a covenant of friendship with him, 1 Sam. xviii. 3, 4.

2. He enjoys his God, and that is most comfortable of all. It is the quintessence of all happiness, and that without which all our other enjoyments are sapless and insipid; for this, none are better qualified than those that are arrayed

with the "ornament of a meek and quiet spirit, which is in the sight of God of great price." It was when the Psalmist had newly conquered an unruly passion, and composed himself, that he lifted up his soul to God in that pious and pathetic breathing, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee," Psal. lxxiii. 25. We enjoy God, when we have the evidences and assurances of his favour, the tastes and tokens of his love, when we experience in ourselves the communications of his grace, and the continued instances of his image stamped upon us: and this those that are most meek and quiet have usually the greatest degrees of. In our wrath and passion we give place to the devil, and so provoke God to withdraw from us. Nothing grieves the Holy Spirit of God, (by whom we have fellowship with the Father), more than bitterness, and wrath, and anger, and clamour, and evil speaking, Eph. iv. 30, 31. But to this man doth the God of Heaven look with a peculiar regard, "even to him that is poor," poor in spirit, (Isa. lxvi. 2.) "to him that is quiet," so the Syriac; "to him that is meek," so the Chaldee. The great God overlooks heaven and earth, to give a favourable look to the meek and quiet soul. Nay, he not only looks at such, but, Isa. lvii. 15, "he dwells with them," noting a constant intercourse and communion between God and humble souls. His secret is with them; he gives them more grace; and

they that thus dwell in love, dwell in God, and God in them. The waters were dark indeed, but they were quiet, when the Spirit of God moved upon them, and out of them produced a beautiful world.

This calm and sedate frame doth very much qualify and dispose us for the reception and entertainment of divine visits, and sets bounds to the mountain (Exod. xix. 12.) on which God is to descend, that no interruption might break in, and chargeth the daughters of Jerusalem, by the roes and the hinds of the field (those sweet, and gentle, and peaceable creatures), not to stir up or awake our love till he please, Can. ii. 7. Some think it was for the quieting and composing of his spirit (which seems to have been a little ruffled), that Elisha called for the minstrel, 2 Kings iii. 15. and then the hand of the Lord came upon him. Never was God more intimate with any mere man than he was with Moses, the meekest of all the men on the earth. And it was required, as a needful qualification of the high priest, who was to draw near to minister, that he should have "compassion on the ignorant, and on them that are out of the way," Heb. v. 1, 2. The meek will he guide in judgment, with a still small voice, which cannot be heard, when the passions are loud and tumultuous. The angry man, when he awakes, is still with the devil, contriving some malicious project: the meek and quiet man, when he awakes, is still with God, solacing himself in his favour. "Return un-

to thy rest, O my soul," saith David, Psal. cxvi. 7. when (ver. 6.) he had reckoned himself among the simple, i. e. the mild, innocent, and inoffensive people. "Return to thy Noah," so the word is (for Noah had his name from rest, perhaps alluding to the rest which the dove found with Noah in the ark, when she could find none any where else). Those that are harmless and galless, and simple as doves, can with comfort return to God as to their rest. It is excellently paraphrased by Mr Patrick, "God and thyself (my soul) enjoy; in quiet rest, freed from thy fears." It is said, Psal. cxlvii. 6. that "the Lord lifteth up the meek." As far as their meekness reigns, they are lifted up above the stormy region, and fixed in a sphere perpetually calm and serene. They are advanced indeed that are at home in God, and live a life of communion with him, not only in solemn ordinances, but even in the common accidents and occurrences of the world. Every day is a Sabbath-day, a day of holy rest, with the meek and quiet soul, that is one of the days of heaven. As this grace gets ground, the comforts of the Holy Ghost grow stronger and stronger, according to that precious promise, Isa. xxix. 19. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel."

4. It is not in the power of his enemies to disturb and interrupt him in these enjoyments. His peace is not only sweet, but safe and secure: as far as he acts under the law of meekness, it

is above the reach of the assaults of those that wish ill to it. He that abides quietly under the shadow of the Almighty, shall surely be delivered from the snare of the fowlers, Psal. xci. 1, 3. The greatest provocations that men can give would not hurt us, if we did not *, by our inordinate and foolish concern, come too near them, and within reach of their cannon; we may therefore thank ourselves if we be damaged. He that hath learned, with meekness and quietness, to forgive injuries, and pass them by, hath found the best and surest way of baffling and defeating them †; nay, it is a kind of innocent revenge. It was an evidence that Saul was actuated by another spirit, in that, when the children of Belial despised him, and brought him no presents, hoping by that contempt to give a shock to his infant government, "he held his peace," and so neither his soul nor his crown received any disturbance, 1 Sam. x. 27. Shimei, when he cursed David, intended thereby to pour vinegar into his wounds, and to add affliction to the afflicted; but David, by his meekness, preserved his peace, and Shimei's design was frustrated, "so let him curse," (2 Sam. xvi. 10.) Alas, poor creature! he hurts himself more than David, who, while he keeps his heart from being tinder to those sparks, is no more prejudiced by them, than the

* Nemo læditur nisi a se ipso. *Dict. Diogen.*

† Idcirco quis te lædit ut doleas, quia fructus lædentis in dolore læsi est; ergo, cum fractum ejus everteris non dolendo, ipse doleat necesse est amissione fractus sui, improbum cædis sustinendo. TERTUL. *de Patientia*, cap. 8.

moon is by the foolish cur that barks at it. The meek man's prayer is that of David, Psalm lxi. 2. "Lead me to the rock that is higher than I;" And there I can (as Mr. Norris expresses it),

> "———Smile to see
> The shafts of fortune all drop short of me."

The meek man is like a ship that rides at anchor, *movetur, sed non amovetur;* the storm moves it, (the meek man is not a stock or stone under provocation), but doth not remove it from its port. It is a grace, that in reference to the temptations of affront and injury, as faith, in reference to temptation in general, "quencheth the fiery darts of the wicked*." It is armour of proof against the spiteful and envenomed arrows of provocation, and it is an impregnable wall, to secure the peace of the soul there, where thief cannot break through to steal; while the angry man lays all his comforts at the mercy of every wasp that will strike at him.

So that, upon the whole matter, it appears that the ornament of a meek and quiet spirit is as easy as it is comely.

(3.) Consider how profitable a meek and quiet spirit is. All people are for what they can get; it is that which the busy world is set upon, "Every one for his gain from his quarter," Isa.

* Meekness is the greatest affront to all injuries in the world, for it returns them upon the injurious, and makes them useless, ineffective, and innocent. TAYLOR'S *Great Exempl. p.* 304.

lvi. 11. It is for this that they break their sleep, and spend their spirits, and raise so great a dust. Now it will be hard to convince such, that really there is more to be gotten by meekness and quietness of spirit, than by all this hurry and ado. They readily believe, that "in all labour there is profit;" but let God himself tell them, "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength;" they will not take his word for it, but they say, (as it follows there) "No, for we will flee upon horses, and we will ride upon the swift," Isa. xxx. 15, 16. He that came from heaven to bless us, hath entailed a special blessing upon the grace of meekness, Matth. v. 5. "Blessed are the meek;" and his saying, they are blessed, makes them so; for those whom he blesseth, are blessed indeed; blessed, and they shall be blessed.

Meekness is gainful and profitable.

1. As it is the condition of the promise: The meek are therefore blessed, "for they shall inherit the earth." It is quoted from Psal. xxxvii. 11. and is almost the only express promise of temporal good things in all the New Testament *. Not that the meek shall be put off with the earth only, then they would not be truly blessed, but they shall have that as an earnest of something more. Some read it, "They shall inherit the land," i. e. the land of Canaan, which was not

* As heaven is taken by violence, so is earth by meekness. TRAP. *in loc.*

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only a type and figure, but to them that believed, a token and pledge of the heavenly inheritance. So that a double Canaan (as Dr. Hammond observes) is thought little enough for the meek man *, the same felicity, in a manner, attending him, which we believe of Adam, if he had not fallen, a life in paradise, and from thence a transplantation to heaven.—But besides this, meekness is a branch of godliness, which hath more than other branches of it, the "promise of the life that now is," 1 Tim. iv. 8. "They shall inherit the earth;" the sweetest and surest tenure is that by inheritance, which is founded in sonship: that which comes by descent to the heir, the law attributes to the act of God, who hath a special hand in providing for the meek. They are his children; and if children, then heirs." It is not always the largest proportion of this world's goods that falls to the meek man's share; but whether he hath more or less, he hath it by the best title; not by common, but a covenant-right: he holds *in capite* † in Christ, our head, and honourable tenure.

If he hath but a little, he hath it from God's love, and with his blessing, and behold all things are clean and comfortable to him. The wise man hath determined it, Prov. xvii. 1. "Better

* Pract. Cat. p. (mihi) 117.

† Terram inhabitant quam sibi divinitus concessam esse norunt et secure agunt sub Dei tutela: et hoc illis satis est, donec mundi hæreditatem ultimo die adeant. Feroces vero omnia possidendo nihil possident. CALV. on Mat. v. 5.

is a dry morsel, and quietness therewith, than a house full of sacrifices with strife:" and chap. xv. 17. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Be the commons ever so short, he that hath rule over his own spirit, knows how to make the best of them; how to "suck honey out of the rock, and oil out of the flinty rock," Deut. xxxii. 13. "Blessed are the meek, for they shall wield the earth;" so old Wickliff's translation reads it, (as I remember it is quoted in the Book of Martyrs), and very significantly. Good management contributes more to our comfort than great possessions. Whatever a meek man hath of this earth, he knows how to wield it, to make a right and good use of it; that is all in all. Quiet souls so far inherit the earth, that they are sure to have as much of it as is good for them; as much as will serve to bear their charges through this world to a better, and who would covet more! Enough is as good as a feast. The promise of God, without present possession, is better than possession of the world, without an interest in the promise.

2. As it hath in its own nature a direct tendency to our present benefit and advantage. "He that is thus wise, is wise for himself," even in this world, and effectually consults his own interest.

1. Meekness hath a good influence upon our health. If envy be the rottenness of the bones," Prov. xiv. 30. meekness is the preservation of them. As the indulging of inordinate appetites

toward those things that are pleasing to the flesh; so the indulging of inordinate passions against those things that are displeasing, do in the effect prejudice and injure the very body which they contend so much for. The excesses and exorbitences of anger stir up those peccant humours in the body, which kindle and incresse wasting and killing diseases; but meekness governs those humours, and so contributes very much to the good temper and constitution of the body. When Ahab was sick for Naboth's vineyard, meekness would soon have cured him. Moses, the meekest of men, not only lived to be old, but was then free from the infirmities of age; "his eye was not dim, nor his natural force abated," Deut. xxxiv. 7. which may be very much imputed to his meekness as a means. The days of old age would not be such evil days, if old people did not, by their own forwardness and unquietness, make them worse than otherwise they would be. Ungoverned anger inflames the natural heat, and so begets acute diseases, dries up the radical moisture, and so hastens chronical decays. The body is called the sheath or scabbard of the soul, Dan. vii. 15. *marg.* How often doth an envious fretful soul, like a sharp knife, cut its own sheath, and, as they say of the viper's brood, eat its own way out? all which meekness happily prevents.

The quietness of the spirit will help to cool distempered heats, to suppress melancholy vapours; and this, as other of wisdom's precepts, will be health to the navel, and marrow to the

bones; length of days and long life, and peace shall they add unto thee:" but "wrath kills the foolish man."

2. It hath a good influence upon our wealth, the preservation and increase of it. As in kingdoms, so in families and neighbourhoods, war begets poverty. Many a one hath brought a fair estate to ruin, by giving way to the efforts of an ungoverned anger, that barbarous idol, to which even the children's portions, and the family's maintenance, are oftentimes sacrificed. Contention will as soon clothe a man with rags as slothfulness; that therefore which keeps the peace, doth not a little befriend the plenty. It was Abraham's meek management of his quarrel with Lot, that secured both his own and his kinsman's possessions, which otherwise would have been an easy prey to the Canaanite and the Perizzite that dwelt then in the land, Gen. xiii. 7, 8. And Isaac, whom I have sometimes thought to be the most quiet and calm of all the patriarchs, and that passed the days of his pilgrimage most silently, raised the greatest estate of any of them, Gen. xxvi. 13. "He grew till he became very great." And his son Jacob lost nothing at the long run by his meek and quiet carriage towards his uncle Laban. Revenge is costly. Haman bid largely for it, no less than ten thousand talents of silver, Est. iii. 9. It is better to forgive, and save the charges. Mr. Dodd used to say, 'Love is better than law; for love is cheap, but law is chargeable.' Those tradesmen are com-

monly observed to thrive most that make the least noise, that with quietness work, and mind their own business, 2 Thess. iii. 12.

3. It hath a good influence upon our safety. In the day of the Lord's anger, the meek of the earth are most likely to be secured. "It may be you shall be hid," so runs the promise, Zeph. ii. 3. If any be, you shall; you stand fairest for special protection. Meekness approacheth to that innocence which is commonly an effectual security against wrongs and injuries. However some base and servile spirits may insult over the tame and humble; yet, with all persons of honour, it is confessedly a piece of cowardice to set upon an unarmed unresisting man, that resents not provocation. "Who is he that will harm you if you be followers of him that is good," in his goodness? 1 Pet. iii. 13. Who draws his sword, or cocks his pistol, at the harmless silent lamb, while every one is ready to do it at the furious barking dog? Thus doth the meek man escape many of those perplexing troubles, those woes, and sorrows, and wounds without cause, which he that is passionate, provoking, and revengeful, pulls upon his own head. "Wise men turn away wrath, but a fool's lips enter into contention, and his mouth calleth for strokes. It is an honour to a man to cease from strife; but every fool will be meddling to his own hurt." An instance of this I remember Mr. Baxter gives in his book of *Obedient Patience*, which was this: "That once, going along London streets, a hectoring rude fel-

low justled him; he went on his way, and took no notice of it: but the same man affronting the next he met in like manner, he drew his sword, and demanded satisfaction, and mischief was done." He that would sleep, both in a whole skin and in a whole conscience, must learn rather to forgive injuries, than to revenge them. The two goats that met upon the narrow bridge, (as it is in Luther's fable) were both in danger should they quarrel; but were both preserved by the condescension of one, that lay down, and let the other go over him. It is the evil of passion, that it turns our friends into enemies; but it is the excellency of meekness, that it turns our enemies into friends, which is an effectual way of conquering them. Saul, as inveterate an enemy as could be, was more than once melted by David's mildness and meekness, "Is this thy voice, my son David?" saith he, 1 Sam. xxiv. 16. "I have sinned; return, my son David," 1 Sam. xxvi. 21. And after that Saul persecuted him no more, chap. xxvii. 21. The change that Jacob's meekness made in Esau is no less observable; and (some think) is remarked as very strange and surprising, by an unusual pointing in the Hebrew text, upon Esau's kissing Jacob, Gen xxxiii. 4. a prick over every letter, to put the reader in mind to take special notice of it. In the ordinary dispensation of Providence, some tell us *, they have found it remarkably true, in times of public trouble and calamity, it hath commonly

* Dr. Hammond, *Pract. Cat.* p. 117.

fared best with the meek and quiet; their lot hath been safe and easy, especially if compared with the contrary fate of the turbulent and seditious. Whoso is wise, and observes those things, will understand the loving-kindness of the Lord to be quiet in the land, against whom we read indeed of plots laid, and deceitful matters devised, Psalm xxxv. 20.—xxxvii. 12, 14.; but these, by a kind and over-ruling Providence, are ordinarily baffled and made successless. Thus doth this grace of meekness carry its own recompense along with it, and in keeping this commandment, as well as after keeping it, there is a great reward, Psal. xix. 11.

4. Consider what a preparative it is for something further. It is a very desirable thing to "stand complete in all the will of God," Col. iv. 12. to be fitted and furnished for every good work, to be made ready, a people prepared for the Lord. A living principle of grace is the best preparation for the whole will of God. Grace is establishing to the heart, it is the root of the matter, and a good foundation for the time to come. This grace of meekness is particularly a good preparation for what lies before us in this world.

1. It makes us fit for any duty. It puts the soul in frame, and keeps it so for all religious exercises. There was no noise of axes and hammers in the building of the temple. Those are most fit for temple service, that are most quiet and composed. The work of God is best done, when it is done without noise. Meekness quali-

fies and disposes us to hear and receive the word. When malice and envy are laid aside, and we are like new-born babes for innocency and inoffensiveness, then we are most fit to receive the sincere milk of the word, and are most likely to grow thereby, 1 Pet. ii. 1, 2. Meekness prepares the soil of the heart for the seed of the word, as the husbandman "opens and breaks the clods of his ground, and makes plain the face thereof," and then "casts in the principal wheat, and the appointed barley," Isa. xxviii. 24, 25. Christ's ministers are fishers of men; but we seldom fish successfully in these troubled waters. The voice Eliphaz heard was ushered in with a profound silence, Job iv. 16. and in slumberings upon the bed, a quiet place and posture. "God openeth the ears of men and sealeth their instructions," Job xxxiii. 15, 16. Prayer is another duty which meekness doth dispose us for the right and acceptable performance of. We do not lift up pure hands in prayer, if they be not without wrath, 1 Tim ii. 8. Prayers made in wrath, are written in gall, and can never be pleasing to, or prevailing with, the God of love and peace. Our rule is, "First go and be reconciled to thy brother, and then come and offer thy gift," Matth. v. 23, 24. And if we do not take this method, though we seek God in a due ordinance, we do not seek him in due order.

The Lord's day is a day of rest, and none are fit for it but those that are in a quiet frame, whose souls are entered into that present sabbatism

which the gospel hath provided for the people of God,' Heb. iv. 9. The Lord's supper is a gospel feast of unleavened bread, which must be kept, not with the old leaven of wrath, and malice, and wickedness, but with the unleavened bread of sincerity and truth *.

God made a gracious visit to Abraham, Gen. xiii. 14. after that Lot was separated from him, viz. after the strife between him and Lot was over, in which he had discovered so much mildness and humility. The more carefully we preserve the communion of saints, the fitter we are for communion with God. It is observable, that the sacrifices which God appointed under the law were not ravenous beasts, and birds of prey; but calves, and kids, and lambs, and turtle-doves, and young pigeons, all of them emblems of meekness and gentleness, and inoffensiveness; for "with such sacrifice God is well pleased." This quietness of spirit contributes very much to the constant steadiness and regularity of a religious conversation. Hot and eager spirits, that are ready to take fire at every thing, are usually very inconstant in their profession, and of great inconsistency with themselves, like a man in an ague fit, sometimes burning hot, and sometimes shivering for cold; or like those that gallop in the beginning of their journey, and tire before the end of it; whereas the meek and quiet Chris-

* Quid est ad pacem Dei accedere sine pace? ad remissionem debitorum cum retentione? quomodo placabit patrem iratus fratrem, cum omnis ira ab initio interdicta sit nobis? TERTUL. *de Orat. c.* 10.

tian is still the same; and, by keeping to a constant rate, rids ground. If you would have one foot of the compass go even round the circumference, you must be sure to keep the other fixed and quiet in the centre; for "your strength is to sit still."

2. It makes us fit for any relation which God in his providence may call us into. Those that are quiet themselves, cannot but be easy to all that are about them; and the nearer any are to us in relation and converse, the more desirable it is we should be easy to them. Relations are various, as superiors, inferiors, and equals: he that is of a meek and quiet spirit, is cut out for any of them. Moses was forty years a courtier in Egypt, forty years a servant in Midian, and forty years a king in Jeshurun; and his meekness qualified him for each of these posts, and still he held fast his integrity. There are various duties requisite, according as the relation is, and various graces to be exercised; but this of meekness is the golden thread that must run through all. If man be a social creature, the more he hath of humanity, the more fit he is for society. Meekness would greatly help to preserve the wisdom and due authority of superiors, the obedience and due subjection of inferiors, and the love and mutual kindness and serviceableness of equals. A calm and quiet spirit receives the comfort of the relation most thankfully, studies the duty of the relation most carefully, and bears the inconveniency of the relation (for there is no unmixed comfort un-

der the sun) most cheerfully and easily. I have heard of a married couple, who, though they were both naturally of a hot and hasty temper, yet lived very comfortably in that relation, by observing an agreement made between themselves, Never to be both angry together. An excellent law of meekness it is, which, if faithfully lived up to, would prevent many of those breaches among relations, which occasion so much guilt and grief, and are seldom healed without a scar. It was part of the good advice given by a pious and ingenious father to his children, lately entered into the conjugal relation;

> "Doth one speak fire! t'other with water come;
> "Is one provok'd? be t'other soft or dumb."

And thus one wise, both happy. But where wrath and anger are indulged, all relations are embittered, those that should be helps meet, become as thorns in our eyes, and goads in our sides. "Two indeed are better than one," and yet it is better to "dwell alone in the wilderness, than with a contentious and angry relation, who is like a continual dropping in a very rainy day," Prov. xxi. 19.—xxvii. 15. Some of the Hebrew critics have noted, that if you take away the fear of the Lord from husband and wife, there remains but fire, fire.——It is so in other relations.

3. It makes us fit for any condition, according as the wise God shall please to dispose of us. Those that through grace are enabled to compose and quiet themselves, are fit to live in this world, where we meet with so much every

day to discompose and disquiet us. In general, whether the outward condition be prosperous or adverse, whether the world smile or frown upon us, a meek and quiet spirit is neither lifted up with the one, nor cast down with the other, but still in the same poise; in prosperity, humble and condescending, the estate rising, but the mind not rising with it; in adversity, encouraged and cheered up, "cast down, but not in despair;" in both even, like a die, throw it which way you will, it lights on a square side. St. Paul, who had learned in every estate to be content, satisfied within himself, "knew how to be abased, and knew how to abound; every where, and in all things, he was instructed both to be full and to be hungry, both to abound and suffer need," Philip. iv. 11, 12. Changes without, made none within. It is a temper which, as far as it hath the ascendant in the soul, makes every burden sit light, by bringing the mind to the condition, when the condition is not in every thing brought to the mind. Prosperity and adversity have each of them their particular temptation to peevishness and frowardness; the former, by making men imperious; the latter, by making men impatient. Against the assaults of each of these temptations, the grace of meekness will stand upon the guard. Being to pass through this world "by honour and dishonour, by evil report and good report;" that is, through a great variety of conditions and treatments, we have need of that "long-suffering, and kindness, and love un-

feigned, which will be the armour of righteousness on the right hand and on the left." I refer to that scripture, 2 Cor. vi. 6, 7, 8. Meekness and quietness will fortify the soul on each hand, and suit it to the several entertainments which the world gives us. Like a skilful pilot, that, which point of the compass soever the wind blows from, will shift his sails accordingly; and knows either how to get forward and weather his point with it, or, however, to lie by without damage. It is the continual easiness of a quiet temper, to make the best of that which is.

4. It makes us fit for a day of persecution. If tribulation and affliction arise because of the word, (which is no foreign supposition), the meek and quiet spirit is armed for it, so as to preserve its peace and purity at such a time, which are our two great concernments, that we may neither torment ourselves with a base fear, nor pollute ourselves with a base compliance. We use to say, 'We will give any thing for a quiet life;' I say, any thing for a quiet conscience, which will be best secured under the shield of a meek and quiet spirit, which doth not render railing for railing, 1 Peter iii. 9. nor aggravate the threatened trouble, or represent it to itself in its most formidable colours, but has learned to put a *but* upon the power of the most enraged enemies; "they can *but* kill the body;" and to witness the most righteous testimony with meekness and fear, 1 Pet. iii. 15. like our Master, who, "when he suffered, threat-

ened not, but committed himself to him that judgeth righteously," 1 Pet. ii. 23. Suffering saints (as the suffering Jesus) are compared to sheep (Isa. liii. 7. Rom. viii. 36.), as sheep dumb before the shearer, nay, dumb before the butcher. The meek and quiet Christian, if duly called to it, can tamely part, not only with the wool, but with the blood; not only with the estate, but with the life, and even then rejoice with joy unspeakable, and full of glory. Angry froward people, in a day of rebuke, are apt to pull crosses upon themselves by needless provocations, or to murmur, and complain, and fly in the face of instruments, and give unbecoming language, contrary to the laws of our holy religion, and the example of our Master, and so do more hurt than good by their suffering. Whenever we have the honour to be persecuted for righteousness' sake, our great care must be to glorify God, and to adorn our profession (which is done most effectually by meekness and mildness under the hardest censures, and the most cruel usage): so manifesting that we are indeed under the power and influence of that holy religion, which we think it worth our while to suffer for.

5. It makes us fit for death and eternity. The grave is a quiet place; "there the wicked cease from troubling," Job iii. 17. Those that were most troublesome, are there bound to the peace; and "their hatred and envy (those great make-bates) are there perished," Eccl. ix. 6. Whether we will or not, in the grave we shall

"lie still and be quiet," Job iii. 13. What a great change then must it needs be to unquiet, angry, and litigious people? and what a mighty shock will that sudden forced rest give them, after such a violent rapid motion? It is therefore our wisdom to compose ourselves for the grave, to prepare ourselves for it, by adapting and accommodating ourselves to that which is likely to be our long home. This is dying daily, quieting ourselves, for death will shortly quiet us.

The meek and quiet soul is at death let into that rest which it hath been so much labouring after; and how welcome must that needs be?—Thoughts of death and the grave are very agreeable to those who love to be quiet; for then and there they shall "enter into peace and rest in their beds," Isa. lvii. 2.

After death we expect the judgment, than which nothing is more dreadful to them that are contentious, Rom. ii. 8. The coming of the Master brings terror along with it, to those that smite their fellow-servants, Luke xii. 45, 46. But those that are meek and quiet, are likely to have their plea ready, their accounts stated, and whenever it comes it will be no surprise to them. To those whose moderation is known to all men, it will be no ungrateful news to hear that the Lord is at hand, Philip. iv. 5. It is therefore prescribed, as that which ought to be our constant care, that whenever our Master comes, we may be found of him in peace, 2 Pet. iii. 14. *i. e.* in a peaceable temper. "Blessed is that servant,

whom his Lord, when he comes, shall find in such a frame." "A good man (saith the late Archbishop Tillotson, in his preface to his book of family religion) would be loth to be taken out of the world, reeking hot, from a sharp contention with a perverse adversary, and not a little out of countenance, to find himself in this temper translated into the calm and peaceable regions of the blessed, where nothing but perfect charity and good-will reigns for ever." Heaven, for certain, is a quiet place, and none are fit for it but quiet people. The heavenly Canaan, that land of peace, would be no heaven to those that delight in war: turbulent and unquiet people would be out of their element, like a fish upon dry ground, in those calm regions.

They are the sheep of Christ, such as are patient and inoffensive, that are called to inherit the kingdom; without are dogs that bite and devour, Rev. xxii. 15.

They are the wings of a dove, not those of a hawk or eagle, that David would fly upon to his desired rest, Psal. lv. 6.

Now put all this together, and then consider, whether there be not a real excellency in this meekness and quietness of spirit, which doth highly recommend it to all that love either God or themselves, or have any sensible regard to their own comfort, either in this world, or in that to come.

CHAP. III.

THE APPLICATION.

And now, first, have we not reason to lament the want of the ornament of a meek and quiet spirit among those that profess religion, and especially in our own bosoms? If this be Christianity, the Lord help us! How little is there of the thing, even among those that make great pretensions to the name? Surely, (as one said in another case, *Aut hoc non evangelium, aut hi non evangelici;* either this is not gospel, or these are not gospel professors. And, oh! how bare and uncomely doth profession appear for want of this adorning! When the Israelites had stript themselves of their ornaments, to furnish up a golden calf, it is said, they were "made naked to their shame," Exod. xxxii. 25. How naked are we (like Adam when he had sinned) for want of this ornament? It is well if it were to the shame of true repentance; for there is reason enough for it.

I am not teaching you to judge and censure others in this matter, there is but too much of that to be found among us; we are quick sighted enough to spy faults in others, the transports of whose passions we should interpret favourably. But we have all cause, more or less, to condemn ourselves, and confess guilt in this matter. In many things we all offend, and perhaps in this,

as much as in any, coming short of the law of meekness and quietness.

We are called Christians, and it is our privilege and honour that we are so. We name the name of the meek and lowly Jesus, but how few are actuated by his Spirit, or conformed to his example? It is a shame that any occasion should be given to charge it upon professors, who in other things are most strict and sober, that in this they are most faulty: and that many, who pretend to conscience and devotion, should indulge themselves in a peevish, froward, and morose temper and conversation, to the great reproach of that worthy name by which we are called. May we not say, as that Mahometan did, when a Christian prince had perfidiously broke his league with him, "O Jesus! are these thy Christians?"

It is the manifest design of our holy and excellent religion, to smooth, and soften, and sweeten our tempers, and to work off the ruggedness and unevenness of them. Is it not a wretched thing, therefore, that any, who profess it, should be soured, and embittered, and less conversable and fit for human society, than other people? He was looked upon as a very good man in his day, and not without cause, who yet had such an unhappy temper, and was sometimes so transported with passion, that his friend would say of him, 'He had grace enough for ten men, and yet not enough for himself.' All the disciples of Jesus Christ, even those of the first three, do not know what manner of Spirit they

are of, Luke ix. 35. So apt are we to deceive ourselves, especially when these exorbitances shroud themselves under the specious and plausible pretence of zeal for God and religion. But yet the fault is not to be laid upon the profession, or the strictness and singularity of that in other things that are praise-worthy; nor may we think the worse of Christianity for any such blemishes. We know very well, that "the wisdom that is from above, is peaceable, and gentle, and easy to be entreated," and all that is sweet, and amiable, and endearing, though she is not herein justified of all that call themselves her children. But the blame must be laid upon the corruption and folly of the professors themselves, who are not so perfectly delivered into the mould of Christianity as they should be; but neglect their ornament, and prostitute their honour, and suffer the authority of their graces to be trampled upon. They let fire go out of the rod of their branches, which devour their fruit; so that there is no meekness, as a strong roe, to be a sceptre to rule in the soul, which is a lamentation, and shall be for a lamentation; (I refer to that complaint, Ezek. xix. 14.) something resembling the woful degeneracy of the angels that sinned, of whom it is said, Jude 6. that they kept not *suum principatum.* So the vulgate: might it not be read, 'the government of themselves * ?' They lost the command they should have had over their inferior faculties, and suf-

* CUDWORTH. *Intellect. Syst.* p. 816.

fered them to get head. And is it not much like this, when those pretend to the dignity who have lost the dominion of a religious profession, having no rule over their own spirits?

And yet, blessed be God, even in this corrupt and degenerate world, there are many who appear in the excellent ornament of a meek and quiet spirit; and some, whose natural temper is hasty and choleric, as it is said Calvin's was, yet have been enabled, by the power of divine grace, to show, in a good conversation, their works with meekness and wisdom. It is not so impracticable, as some imagine, to subdue these passions, and to preserve the peace of the soul, even in a stormy day.

But that we may each of us judge ourselves, and find matter for repentance herein, I shall only mention those instances of irregular deportment towards our particular relations, which evidence the want of meekness and quietness of spirit.

1. Superiors are commonly very apt to chide, and that is for want of meekness. It is spoken to the praise of him, who is the great Ruler of this perverse and rebellious world, "that he will not always chide," Psal. ciii. 9. But how many little rulers are there of families and petty societies, that herein are very unlike him, for they are always chiding? Upon every little default they are put into a flame, and transported beyond due bounds; easily provoked, either for no cause at all, or for very small cause; greatly provoked, and very outrageous and unreasonable when they are provoked. Their carriage fiery and hasty, their language scurrilous and indecent, they care not what they say, nor what they do, nor who

they fall foul upon, such sons of Belial that a man cannot speak to them, 1 Sam. xxv. 17. One had as good meet a bear robbed of her whelps as meet them. Here wants meekness. Husbands should not be bitter against their wives, Col. iii. 19. Parents should not provoke their children, Eph. vi. 4. Masters must forbear threatening, Eph. vi. 9.

These are the rules, but how few are ruled by them? The undue and intemperate passion of superiors goes under the umbrage and excuse of necessary strictness, and the maintaining of authority, and the education and control of children and servants. But surely every little failure needs not be animadverted upon, but rather should be passed by; or if the fault must needs be reproved and corrected, may it not be done without such a heat? What needs so much noise and clamour, and all this ado? Is this the product of a meek and quiet spirit? Is this the best badge of your authority you have put on? And are these the ensigns of your honour? Is there no other way of making your inferiors know their place, but by putting them among the dogs of your flock, and threatening them as such? Not that I am against government and good order in families, and such reproofs as are necessary to the support and preservation of that, and those so sharpened, as some tempers require and call for. But while you are governing others, pray learn to govern yourselves, and do not disorder your own souls, under pretence of keeping order in your families: for though you yourselves may not be aware of it, yet it is certain, that by those indications of your displeasure, which transgress the laws of meekness, you do but render yourselves contemptible and ridi-

culous, and rather prostitute than preserve your authority. Though your children dare not tell you so, yet perhaps they cannot but think that you are very unfit to command yourselves *. Time was when you were yourselves children, and scholars, and perhaps servants and apprentices; and so, (if you will but allow yourselves the liberty of reflection,) you cannot but know the heart of an inferior, (Exod. xxiii. 9.) and should therefore treat those that are now under you, as you yourselves then wished to be treated. A due expression of displeasure, so much as is necessary to the amendment of what is amiss, will very well consist with meekness and quietness. And your gravity and awful composedness therein, will contribute very much to the preserving of your authority, and will command respect abundantly more than your noise and chiding. Masters of families, and masters of schools too, have need, in this matter, to behave themselves wisely, Ps. ci. 2, so as to avoid the two extremes, that of Eli's foolish indulgence on the one hand, 1 Sam. ii. 23, 24, and that of Saul's brutish rage on the other hand, 1 Sam. xx. 30, 33, and for the hitting of this golden mean, "wisdom is profitable to direct."

2. Inferiors are commonly very apt to complain. If every thing be not just to their mind, they are fretting and vexing, and their hearts are hot within them; they are uneasy in their place and station, finding fault with every thing that is said or done to them. Here wants a quiet spirit, which would reconcile us to the post we are in, and to all the difficulties of it, and would make

* Nemo regere potest, nisi qui et rigi.—*Seneca.*

the best of the present state, though it be attended with many inconveniencies. Those unquiet people, whom the apostle Jude, in his epistle, compares to "raging waves of the sea, and wandering stars, ver. 13, were "murmurers and complainers," ver. 16. It is an instance of unquietness to be ever and anon quarrelling with our allotment. Those wives wanted a meek and quiet spirit, that "covered the altar of the Lord with tears," Mal. ii. 13. Not tears of repentance for sin, but tears of vexation at the disappointments they met with in their outward condition. Hannah's meekness and quietness was in some degree wanting, when she fretted, and wept, and would not eat, 1 Sam. i. 7; but prayer composed her spirit, and set her to rights, ver. 18, "her countenance was no more sad." It was the unquietness of the spirit of the elder brother in the parable that quarrelled so unreasonably with the father, for receiving and entertaining the penitent prodigal, Luke xv. 19. For those that are given to be uneasy, will never want something or other to complain of. It is true, though not so readily apprehended, that the sullenness, and murmuring, and silent fretting of children and servants, is as great a transgression of the law of meekness, as the more open, noisy, and avowed passions of their parents and masters. We find the king's chamberlains "wroth with the king," Est. ii. 21. And Cain's quarrel with God himself, for accepting of Abel, was interpreted anger at God, Gen. iv. 6. "Why art thou wroth, and why is thy countenance fallen? The sour looks of inferiors are as certain an indication of anger resting in the bosom, as the big looks of superiors:

and how many such instances of discontent theer have been, especially under a continual cross, our own consciences may perhaps tell us. It is the want of meekness only, that makes those, whom Divine Providence hath put under the yoke, children of Belial, that is, impatient of the yoke.

3. Equals are commonly very apt to clash and contend. It is for want of meekness that there are, in the church, so many pulpit and paper-quarrels, such strifes of words and perverse disputing: that there are in the state such factions and parties, and between them such animosities and heart-burnings: that there are in neighbourhoods such strifes, and brawls, and vexatious law-suits; or such distances, and estrangements, and shyness one of another: that there are in families, envies and quarrels among the children and servants, crossing and thwarting and finding fault one with another: and that brethren that dwell together, do not, as they should, "dwell together in unity." It is for want of meekness that we are so impatient of contradiction in our opinions, desires, and designs, that we must have our own saying, right or wrong, and every thing our own way: that we are so impatient of competitors, not enduring that any should stand in our light, or share in that work of honour which we would engross to ourselves: that we are so impatient of contempt, so quick in our apprehension and resentment of the least slight affront: and so pregnant in our fancy of injuries, where really there is none, or none intended. They are not only loud and professed contentions, that evidence a want of meekness, but also those silent alienations in affection and conversation, which

make a less noise; little piques and prejudices conceived, which men are themselves so ashamed of, that they will not own them; these show the spirit disturbed, and wanting the ornament of meekness. In a word, the wilful doing any thing to disquiet others, slandering, backbiting, whispering, talebearing, or the like, is too plain an evidence that we are not ourselves rightly disposed to be quiet.

And now, may we not all remember our faults this day? and instead of condemning others, though ever so faulty, should we not each of us bewail it before the Lord, that we have been so little actuated by this excellent spirit, and repent of all that which we have at any time said or done contrary to the law of meekness, and from under the direction and influence of it? Instead of going about to extenuate and excuse our sinful passions, let us rather aggravate them, and lay load upon ourselves for them: "So foolish have I been and ignorant, and so like a beast," as the Psalmist speaks, when he is recovering himself from an intemperate heat, Ps. lxxiii. 22. Think how often we have appeared before God, and the world, without our ornament, without our livery, to our shame. God kept account of the particular instances of the unquietness of Israel. "They have tempted me," saith he, "now these ten times," Num. xiv. 22. Conscience is God's register, that records all our miscarriages; even what we say and do in our haste is not so quick as to escape its observation: let us therefore be often opening that book now, for our conviction and humiliation, or else it will be opened shortly to our confusion and condemnation. "But if we

would judge ourselves, we should not be judged of the Lord." May we not all say, as Joseph's brethren did, (and perhaps some are, as they were, in a special manner called to say it, by humbling providences,) "We are verily guilty concerning our brother?" Gen. xlii. 21. Such a time, in such a company, upon such an occasion, I wanted meekness and was unquiet: my spirit was provoked, and I spake unadvisedly with my lips, and now I remember it against myself. Nay, have not I lived a life of unquietness in the family, in the neighbourhood, always in the fire of contention, as in my element, and breathing threatenings? And by so doing, have not I dishonoured my God, discredited my profession, disturbed my soul, grieved the blessed Spirit, and been to many an occasion of sin? And for all this, ought not I to be greatly humbled and ashamed? Before we can put on the ornament of a meek and quiet spirit, we must first wash in the laver of true repentance, not only for gross and open extravagancies of passion, but for all our neglects and omissions of the duties of meekness.

Secondly, Have we not reason to labour, and endeavour, since there is such a virtue, there is such a praise, to attain these things? should we not lay out ourselves to the utmost for this "ornament of a meek and quiet spirit?" For your direction in this endeavour, (if you be indeed willing to be directed,) I shall briefly lay before you:

1. Some scripture precepts of meekness.
2. Some patterns of it.
3. Some particular instances in which we have special need of it.

4. Some good principles that we should abide by. And,

5. Some good practices that we should abound in, in order to our growth in this grace of meekness.

And in opening these things, we will endeavour to keep close to the law and to the testimony.

SECT. I.

Some Scripture precepts of Meekness.

If we lay the word of God before us for our rule, and will be ruled by it, we shall find the command of God making meekness and quietness to be as much our duty, as it is our ornament. We are there told it is the will of God:

1. That we "must seek meekness." This command we have, Zeph. ii. 3, and (which is especially observable) it is directed to the meek of the earth: "Seek ye the Lord, all ye meek of the earth; seek meekness." Though they were meek, and were pronounced so by him that searcheth the heart, yet they must seek meekness: which teacheth us, that those who have much of this grace, have still need of more, and must desire and endeavour after more *; *Si dixisti, sufficit, periisti.* He that sits down content with the grace he hath, and is not pressing forward towards perfection, and striving to grow in grace, to get the habits of it more strengthened and confirmed, and the actings of it more quickened and invigorated, it is to be feared, hath no true grace at all; but

* Puto multos potuisse ad sapientiam pervenire, nisi putassent se pervenisse.—Sen. *de Tranqu.*

though he sits ever so high, and ever so easy in his own opinion, yet sits down short of heaven. Where there is life, one way or other there will be growth, till we come to the perfect man, Job xvii. 9. "He that hath clean hands shall be stronger and stronger." Paul was a man of great attainments in grace, and yet we find him forgetting the things that are behind, and reaching forth to those that are before, Philip. iii. 13, 14. Those who took joyfully the spoiling of their goods, are yet told that they had need of patience, Heb. x. 34, 36. Thus the meek of the earth (who being on the earth, are in a state of infirmity and imperfection, of trial and temptation) have still need of meekness: that is, they must learn to be yet more calm and composed, more steady and even, more regular in the government of their passions, and in the management of their whole conversation. They who have silenced all angry words, must learn to suppress the first risings and motions of angry thoughts.

It is observable, when the meek of the earth are especially concerned to seek meekness, even then, when the "decree is ready to bring forth," ver. 2, when the day "of the Lord's anger hastens on," when the times are bad, and desolating judgments are breaking in, then we have occasion for all the meekness we have, and all we can get, and all little enough. Meekness towards God, the author, and towards men, the instruments of our trouble: meekness to bear the trial, and to bear our testimony in the trial. There is sometimes an hour of temptation," Rev. iii. 10, a critical day, when the exercise of meekness is the work of the day. Sometimes the children of men are

more than ordinary provoking, and then the children of God have more than ordinary need of meekness. When God is justly angry, and men are unjustly angry, when our mother's children are angry with us, and our Father angry too, there is anger enough stirring; and then, "blessed are the meek," that are careful to keep possession of their souls, when they can keep possession of nothing else, whose hearts are fixed and quiet in shaking and unquiet times.

Now the way prescribed for the attainment of meekness is to seek it. Ask it of God, pray for it; it is a fruit of the Spirit, it is given by the God of all grace, and to him we must go for it. It is a branch of that wisdom, which he that lacketh must ask of God, and it shall be given him, Jam. i. 5. The God we address, is called "The God of patience and consolation," Rom. xv. 5, and he is therefore the "God of consolation," because the "God of patience" (for the more patient we are, the more we are comforted under our afflictions;) and as such we must eye him, when we come to him for grace to make us like minded, *i. e.* meek and loving one towards another, which is the errand the apostle there comes upon to the throne of grace. God's people are, and should be, a generation of seekers, that covet the best gifts, and make their court to the best giver, who never said to the wrestling seed of Jacob, "Seek in vain;" but hath given us an assurance firm enough for us to build upon, and rich enough for us to encourage ourselves with. "Seek, and ye shall find." What would we more? Seek meekness, and ye shall find it.

The promise annexed is very encouraging to

the meek of the earth that seek meekness: "It may be ye shall be hid in the day of the Lord's anger. Though it be but a promise with an *it may be*, yet it ministers abundance of comfort. God's probabilities are better than the world's certainties; and the meek ones of the earth, that hope in his mercy, and can venture their all upon an intimation of his good-will, shall find, to their comfort, that when God brings a flood upon the world of the ungodly, he hath an ark for all his Noahs, his resting quiet people, in which they shall be hid, it may be, from the calamity itself, at least from the sting and malignity of it; hid (as Luther said) either in heaven, or under heaven, either in the possession, or under the protection of heaven. See Ps. xci. 1, 2.

2. We must "put on meekness." This precept we have, Col. iii. 12, "Put on therefore (as the elect of God, holy and beloved) meekness." It is one of the members of the new man, which, according to the obligations we lie under from our baptism, we must put on. Put it on as armour, to keep provocations from the heart, and so to defend the vitals. They that have tried it, will say it is armour of proof; when your are putting on the whole armour of God, do not forget this. Put it on as attire, as your necessary clothing, which you cannot go without; look upon yourselves as ungirt, undressed, unblessed without it. Put it on as a livery garment, by which you may be known to be the disciples of the meek, and humble, and patient Jesus, and to belong to that peaceable family. Put it on as an ornament, as a robe and a diadem, by which you may be both beautified and dignified in the eyes

of others. Put it on as the "elect of God, holy and beloved*," because you are so in profession; and that you may approve yourselves so in truth and reality, be clothed with meekness, as the "elect of God," a choice people, a chosen people, whom God hath set apart for himself from the rest of the world, as holy, sanctified to God, sanctified by him. Study these graces which put such a lustre upon holiness, and recommend it to those that are without: "as beloved, beloved of God, beloved of man, beloved of your ministers; for love's sake put on meekness. What winning persuasive rhetoric is here? enough, one would think, to smooth the roughest soul, and to soften and sweeten the most obdurate heart! Meekness is a grace of the Spirit's working, a garment of his preparing; but we must put it on, *i. e.* must lay our souls under the commanding power and influence of it. "Put it on," not as a loose outer garment to be put off in hot weather, but let it cleave to us as the girdle cleaves to a man's loins; so put it on, as to reckon ourselves naked, to our shame, without it.

3. We must "follow after meekness.—This precept we have, 1 Tim. vi. 11. Meekness is there put in opposition to those foolish and hurtful lusts that Timothy must flee from: "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." See what good company it is ranked with. Every Christian is in a sense a "man of God," (though Timothy is called so as a minister,) and those that belong to God are concern-

* Aliter induuntur milites, aliter sacerdotes, ergo induite vobis convenientia vestimenta.—*Aquin. in loc.*

ed to be and do so as to recommend themselves to him, and his religion to the world; therefore let the man of God follow after meekness. The occasions and provocations of anger often set our meekness at a distance from us, and we have it to seek when we have most need of it; but we must follow after it, and not be taken off from the pursuit, by any diversion whatsoever. While others are ingenious and industrious enough in following after malice and revenge, protecting and prosecuting angry designs, be you as wise and diligent to preserve the peace, both within doors and without.—Following meekness bespeaks a sincere desire, and a serious endeavour, to get the mastery of our passion, and to check, govern, and moderate all the motions of it. Though we cannot fully attain this mastery, yet we must follow after it, and aim at it. "Follow meekness," that is, "as much as in you lies, live peaceably with all men, endeavouring to "keep the unity of the Spirit." We can but make one side of the bargain: if others will quarrel, yet let us be peaceable; if others will strike the fire, that is their fault; let not us be as tinder to it.

We must "show all meekness unto all men." This is one of the subjects which Paul directs a young minister to preach upon, Tit. iii. 2, "Put them in mind to show all meekness." It is that which we have need to be often minded of. Meekness is there opposed to brawling and clamour, which is the fruit and product of our own anger, and the cause and provocation of the anger of others. Observe, it is all meekness that is here recommended to us—all kinds of meekness, bearing meekness, and forbearing meekness,

qualifying meekness, and condescending meekness, forgiving meekness; the meekness that endears our friends, and that which reconciles our enemies; the meekness of authority over inferiors; the meekness of obedience to superiors, and the meekness of wisdom towards all. All meekness, is meekness in all relations, in reference to all injuries, all sorts of provocation, meekness in all the branches and instances of it. In this piece of our obedience we must be universal. Observe, further, we must not only have meekness, all meekness, but we must show it, by drawing out this grace into exercise, as there is occasion. In our words, in our looks, in our actions, in every thing that falls under the observation of men, we must manifest that we have indeed a regard to the law of meekness, and that we make conscience of what we say and do when we are provoked. We must not only have the law of love written in our hearts, but in our tongues too we must have the law of kindness, Prov. xxxi. 26. And thus the tree is known by its fruit. This light must shine, that others may see the good works of it, and hear the good words of it too, not to glorify us, but to glorify our Father, Matthew v. 16. We should study to appear in all our converse, so mild and gentle, and peaceable, that all who see us may witness for us that we are of the meek of the earth. We must not only be moderate, but let our "moderation be known," Phil. iv. 5. He that is in this respect a wise man, let him show it in the meekness of wisdom, Jam. iii. 13. What are good clothes worth, if they be not worn? Why hath the servant a fine livery given him, but to show it for the honour of his master

and of the family he belongs to? How can we say we are meek if we do nor show it? The showing of our meekness will beautify our profession, and will adorn the doctrine of God our Saviour, and may have a very good influence upon others, who cannot but be in love with such an excellent grace, when thus, like the ointment of the right hand, it bewrayeth itself, and the house is filled with the odour of it. Again, this meekness must be thus showed unto all men, to foes as well as friends, those without as those within, all that we have any thing to do with. We must show our meekness, not only to those above us, that we stand in awe of, but to those below us, that we have an authority over. The poor indeed useth entreaties, but whatever is the practice, it is not the privilege of the rich to answer roughly, Prov. xviii. 23. We must "show our meekness, not only to the good and gentle, but also to the froward, for this is thankworthy," 1 Pet. ii. 18, 19. Our meekness must be as extensive as our love, so exceeding broad is this commandment, "all meekness to all men." We must show this meekness most to those with whom we most converse. There are some, that when they are in company with strangers, appear very mild and good-humoured, their behaviour is plausible enough, and complaisant; but in their families they are peevish, and froward, and ill-natured, and those about them scarcely know now to speak to them*. This shows that the fear of man gives greater check to their passions than the fear of God. Our rule is, to be meek to-

* Habe tubi se etiam in privato lare explicet magnus animus.—SENECA.

wards all, even to the brute creatures, over whom we are lords, but must not be tyrants. "A good man is merciful to his beast."

Observe the reason which the apostle there gives, why we should show all meekness towards all men, "for we ourselves also were sometimes foolish †," Tit. iii. 3. Time was when perhaps we were as bad as the worst of them we are now angry at; and if now it be better with us, we are purely beholden to the free grace of God in Christ that made the difference; and shall we be harsh to our brethren, who have found God so kind to us? Hath God forgiven us that great debt, and passed by so many wilful provocations, and shall we be extreme to mark what is done amiss against us, and make the worst of every slip and oversight? The great gospel argument for mutual forbearance and forgiveness is, that "God, for Christ's sake, hath forgiven us," Col. iii. 13.

It may be of use also, for the qualifying of our anger at our inferiors, to remember, not only our former sinfulness against God in our unconverted state, but our former infirmities in the age and state of inferiors. Were not we ourselves sometimes foolish? Our children are careless, and playful, and froward, and scarcely governable; and were not we ourselves so when we were of their age? And if we have now put away childish things, yet they have not.—Children may be brought up in the nurture and admonition of the Lord without being provoked to wrath.

5. We must "study to be quiet," 1 Thess. iv. 11, that is, study not to disturb others, nor to be

* Hæc et nos risimus aliquando, fiunt, non nascuntur Cristiani.—TERTUL.

ourselves disturbed by others. Those are quiet that are apt not either to give or take offence. Be ambitious of this as the greatest honour, to be quiet. The most of men are ambitious of the honour of great business, and power, and preferment; they covet it, they court it, they compass sea and land to obtain it; but the ambition of a Christian should be carried out towards quietness. We should reckon that the happiest post, and desire it accordingly, which lies most out of the road of provocation. I cannot avoid mentioning, for the illustration of this, that most excellent poem of my Lord Hale, (the sense of which is borrowed from a heathen :)

> " Let him that will ascend the tottering seat
> Of courtly grandeur, and become as great
> As are his mounting wishes : as for me,
> Let sweet repose and rest my portion be.
> ———————Let my age
> Slide gently by, nor overthwart the stage
> Of public action, unheard, unseen,
> And unconcern'd as if I ne'er had been."

This is studying to be quiet. Subdue and keep under all those disorderly passions which tend to the muddying and clouding of the soul. Compose yourselves to this holy rest, put yourselves in a posture to invite this blessed sleep which God gives to his beloved. Take pains, as students in arts and sciences do, to understand the mystery of this grace. I call it a mystery, because St. Paul, so well versed in the deep things of God, speaks of this as a mystery, Phil. iv. 12, "I am instructed as in a mystery, both to be full and to be hungry, both to abound and to suffer need;" that is, in one word, to be quiet. To study the art of quietness, is to take pains with our-

selves, to work upon our own hearts the principles, rules, and laws of meekness; and to furnish ourselves with such considerations as tend to the quieting of the spirit in the midst of the greatest provocations. Others are studying to disquiet us, the more need we have to study how to quiet ourselves, by a careful watching against all that which is ruffling and discomposing. Christians should, above all studies, study to be quiet, and labour to be actuated by an even spirit under all the unevennesses of Providence, and remember that one good word which Sir William Temple tells us, the then Prince of Orange (late King William) said he learned from the master of his ship, who, in a storm, was calling to the steersman with this word, 'steady, steady:' let but the hand be steady, and the heart quiet, and then, though our passage be rough, we may make a shift to weather the point, and get safe to the harbour.

SECT. II.

Some Scripture patterns of Meekness and Quietness of Spirit.

Good examples help very much to illustrate and enforce good rules, bringing them closer to particular cases, and showing them to be practicable. Precedents are of great use in the law. If we would be found walking in the same spirit, and walking in the same steps, with those that are gone before us to glory, this is the spirit we must be actuated by, and these are the steps we must walk in: this is the way of good men, for wise men to walk in. Let us "go forth then by the footsteps of the flock, and set ourselves to

follow them, who through faith and patience inherit the promises." We are compassed about with a great cloud of witnesses, that will bear their testimony to the comfort of meekness, and upon trial recommend it to us. We shall single out only a few from the scriptures.

1. Abraham was a pattern of meekness, and he was the father of the faithful. The apostle here, in the verse but one before the text, proposeth Sarah for an example to women, particularly an example of meekness in an inferior relation. "She obeyed Abraham," and, in token of the respect due to a husband, "she called him lord." Now Abraham is a pattern of the same grace in a superior. He that was famous for faith, was famous for meekness: for the more we have of faith towards God, the more we shall have of meekness towards all men. How meek was Abraham when there happened a strife betwixt his herdsmen and Lot's, which, had it proceeded, might have been of ill consequence, for the Canaanite and the Perizzite dwelt then in the land; but it was seasonably taken up by the prudence of Abraham, Genesis xiii. 8, "Let there be no strife, I pray thee." Though he might command the peace, yet for love's sake he rather beseecheth. Every word hath an air of meekness, and a tendency to keep the peace. And when the expedient pitched upon, for the prevention of strife, was their parting from each other, though Lot was the junior, yet Abraham, for peace' sake, quitted his right, and gave Lot the choice, ver. 9; and the gracious visit which God gave him thereupon, ver. 14, was an abundant recompence for his mildness and condescen-

sion. Another instance of Abraham's meekness we have in his carriage towards Sarah, when she quarrelled with him so unreasonably about her maid, angry at that which she herself had the doing of, Gen. xiv. 5, 6, "My wrong be upon thee; —the Lord judge between me and thee." Abraham might soon have replied, you may even thank yourself, it was your own contrivance; but laying aside the present provocation, he abides by one of the original rules of the relation, "Behold thy maid is in thy hand." He did not answer passion with passion, that would have put all into a flame presently; but he answered passion with meekness, and so all was quiet. Another instance of Abraham's meekness we have in the transactions between him and Abimelech, his neighbour, Gen. xxi. 24, 25. He first enters into a covenant of friendship with him, which was confirmed by an oath, and then not reproacheth him, but reproveth him for a wrong that his servants had done him about a well of water. Which gives us this rule of meekness, Not to break friendship for a small matter of difference: such and such occasions there are, which they that are disposed to it might quarrel about, but "what is that between me and thee?" If meekness rule, matters in variance may be fairly reasoned and adjusted without violation or infringement of friendship. This is the example of that great patriarch. The future happiness of the saints is represented as the bosom of Abraham, Luke xvi. 23, a quiet state. Those that hope to lie in the bosom of Abraham shortly, must tread in the steps of Abraham now, whose children we are, as long as we thus do well, and who (as Maimonides ex-

presseth it) 'is the father of all that are gathered under the wings of the divine Majesty.'

2. Moses was a pattern of meekness, it was his master-grace, that in which, more than in any other, he excelled. This testimony the Holy Ghost gives of him, Num. xii. 3, "That the man Moses was very meek*, above all the men which were upon the face of the earth."

This character of him comes in there in a parenthesis (probably inserted by the same inspired pen that wrote the last chapter of Deuteronomy,) upon occasion of an affront he received from those of his own house; which intimates, that his quiet and patient bearing of that, was, of all others, the greatest proof and instance of his meekness. Those can bear any provocation, that can bear it from their near relations. The meekness of Moses, as the patience of Job, was tried on all hands. Armour of proof shall be sure to be shot at. It should seem that his wife was none of the best humoured women; for what a passion was she in about the circumcising of her son, when she reproached him as a bloody husband; and we do not read of one word that he replied, but let her have her saying, Exod. iv. 25, 26. When God was angry, and Zipporah angry, it was best for him to be quiet. The lot of his public work was cast "in the provocation, in the day of temptation in the wilderness," Psal. xcv. 8. But as if all the mutinies of murmuring Israel were too little to try the meekness of Moses, his own brother and sister (and those of

* Josephus, (Antiq. lib. iv. c. 8,) gives this character of Moses: "Affectus ita semper in protestate habuit, ut omninio illis carere videretur, et nomina tantum eorum ex his quæ in aliis hominibus conspicerent cognitia habere."

no less a figure than Miriam the prophetess, and Aaron the saint of the Lord) pick a quarrel with him, speak against him, envy his honour, reproach his marriage, and are ready to head a rebellion against him, Numb. xii. 1, 2. God heard this, ver. 2, and was angry, ver. 9; but Moses, though he had reason enough to resent it heinously, was not at all moved by it, took no notice of it, made no complaint to God, no answer to them, and so little interested in the matter, that we do not find one word he said, till we find him, ver. 13, praying so heartily for his provoking sister, who was then under the tokens of God's displeasure for the affront she gave him. The less a man strives for himself, the more is God engaged in honour and faithfulness to appear for him. When Christ said, "I seek not mine own glory," he presently added, "but there is one that seeketh and judgeth." And it was upon this occasion that Moses obtained this good report, that "he was the meekest of all the men on the earth.—No man could have given greater proofs of courage than Moses: (it is the learned Bishop Hall's remark, Contem. l. 6.) He slew the Egyptian, beat the Midianite shepherds, confronted Pharaoh in his own court, not fearing the wrath of the king. He durst look God in the face amidst all the terrors of Mount Sinai, and drew near to the thick darkness where God was; and yet that spirit, which made and knew his heart, saith, he was the meekest and mildest man upon the earth. Mildness and fortitude may well lodge together in the same breast; which corrects the mistake of those that will allow none valiant but the fierce.

The meekness of Moses qualified him to be

a magistrate, especially to be king in Jeshurun, among a people so very provoking, that they gave him occasion to use all the meekness he had, and all little enough to bear their manners in the wilderness. When they murmured against him, quarrelled with him, arraigned his authority, and were sometimes ready to stone him; he resented these provocations with very little of personal application or concern; but instead of using his interest in heaven to summon plagues upon them, he made it his business to stand in the gap, and by his intercession for them, to turn away the wrath of God from them; and this not once nor twice, but many times.

And yet we must observe, that though Moses was the meekest man in the world, yet when God's honour and glory were concerned, none more warm and zealous. Witness his resentment of the golden calf, when, in a holy indignation at that abominable iniquity, he deliberately broke the tables. And when Korah and his crew invaded the priest's office, Moses, in a pious wrath, said unto the Lord, "Respect not thou their offering," Numb. xvi. 15. He that was a lamb in his own cause, was a lion in the cause of God. Anger at sin, as sin, is very well consistent with reigning meekness. Nor can it be forgotten, that though Moses was eminent for meekness, yet he once transgressed the laws of it; when he was old, and his spirits were provoked, he "spake unadvisedly with his lips, and it went ill with him for it," Psal. cvi. 32, 33, which is written, not for imitation, but for admonition: not to justify our rash anger, but to engage us to stand upon our guard at all times against it, that he who "thinks he

stands, may take heed lest he fall;" and that he who hath thus fallen, may not wonder if he come under the rebukes of Divine Providence for it in this world, as Moses did, and yet may not despair of being pardoned upon repentance.

3. David was a pattern of meekness, and it is promised, Zech. xii. 8, "that the feeble shall be as David." In this, as in other instances, he was a man after God's own heart. When his own brother was so rough upon him without reason, 1 Sam. xvii. 28, "Why camest thou down hither, &c. how mild was his answer? "What have I now done? Is there not a cause?" ver. 29. When his enemies reproached him, he was not at all disturbed at it, Ps. xxxviii. 13.—"I, as a deaf man, heard not." When Saul persecuted him with such an unwearied malice, he did not take the advantage, which Providence seemed to offer him more than once, to revenge and right himself, but left it to God to do it for him. David's meek spirit concurred with the proverb of the ancients, "Wickedness proceedeth from the wicked, but my hand shall not be upon him," 1 Sam. xxiv. 13. When Nabal's churlishness provoked him, yet Abigail's prudence soon pacified him, and it pleased him to be pacified. When Shimei cursed him with a bitter curse *, in the day of his calamity, he resented not the offence, nor would hear any talk of punishing the offender. "So let him curse; let him alone, for the Lord hath bidden him," 2 Sam. xvi. 10, 12, quietly committing his cause to God, who judgeth right-

* Non ergo movebatur convitiis David, cui abundabat bonorum operum conscientia; itaque is qui cito injuria movetur, facit se dignum contumeliæ videri—AMB. *de Offic.* lib. i. cap. 6.

eously, ver. 12. And other instances there are in his story, which evidence the truth of what he said, Ps. cxxxi. 2. "My soul is even like a weaned child." And yet David was a great soldier *, a man of celebrated courage, who slew a lion, and a bear, and a Philistine (as much a ravenous beast as either of them); which shows that it was his wisdom and grace, and not his cowardice, that at other times made him so quiet. David was a man that met with very many disquieting and disturbing events in the several scenes of his life, through which, (though sometimes they ruffled him a little), yet, for the main, he preserved an admirable temper, and an evenness and composedness of mind, which was very exemplary. When, upon the surprise of a fright, he changed his behavior before Abimelech, and counterfeited that madness which angry people realize; yet his mind was so very quiet and undisturbed, that at that time he penned the 34th Psalm, in which not only the excellency of the matter, and the calmness of the expression, but the composure of it alphabetically (in the Hebrew) speaks him to be, even then, in a sedate frame, and to have very much the command of his own thoughts. As at another time, when his own followers spake of stoning him; though he could not still the tumult of his troops, he could those of his spirits; for then he "encouraged himself in the Lord his God," 1 Sam. xxx. 6. As to those prayers against his enemies, which we find in some of his Psalms, and which sometimes sound a little harsh, surely

* David fuit fortis in prælio, mansuetus in imperio, patiens in convitio, ferre magis promptus quam referre injurias. AMB. lib. ii. c. 17.

they did not proceed from any such irregular passion, as did in the least clash even with the evangelical laws of meekness. We cannot imagine, that one, who was so piously calm in his common conversation, should be sinfully hot in his devotion; nor are they to be looked upon as the private expressions of his own angry resentments, but as inspired predictions of God's judgments upon the public and obstinate enemies of Christ and his kingdom; as appears by comparing Ps. lxix. 22, 23, with Rom. xi. 9, 10, and Psal. cix. 8, with Acts i. 20. Nor are they any more opposite to the spirit of the gospel, than the cries of the souls under the altar, Rev. vi. 10, or the triumphs of heaven and earth in the destruction of Babylon, Rev. xix. 1, 2,

4. St. Paul was a pattern of meekness. Though his natural temper seems to have been warm and eager, which made him eminently active and zealous; yet that temper was so rectified and sanctified, that he was no less eminently meek: "He became all things to all men," 1 Cor. ix. 19, &c. He studied to please all with whom he had to do, and to render himself easy to them "for their good to edification." How patiently did he bear the greatest injuries and indignities, not only from Jews and heathens, but from false brethren, that were so very industrious to abuse and undermine him! How glad was he that Christ was preached, though out of envy and ill-will, by those that studied to add affliction to his bonds! In governing the church, he was not led by the sudden resolves of passion, but always deliberated calmly concerning the use of the rod of discipline when there was occasion for it;

1 Cor. iv. 21. "Shall I come to you with a rod, or in the spirit of meekness?" *i. e.* Shall I proceed immediately to censures, or shall I not rather continue the same gentle usage I have hitherto treated you with, waiting still for your reformation? Herein the spirit of meekness appears more open and legible than in the use of the rod, though that also is very well consistent with it.

Many other patterns of meekness might be instanced in; but the time would fail me to tell of Isaac, and Jacob, and Joseph; of Joshua, of Samuel also, and Job, Jeremiah, and all the prophets and apostles, martyrs and confessors, and eminent saints, who by meekness subdued (not kingdoms, but) their own spirits, stopped the mouths (not of lions, but) of more fierce and formidable enemies; quenched the violence (not of fire, but) of intemperate and more ungovernable passions; and so "wrought righteousness, obtained promises, escaped the edge of the sword, and out of weakness were made strong; and by all this "obtained a good report;" Heb. xi. 32, 33, 34. —But, after all,

5. Our Lord Jesus was the great pattern of meekness and quietness of spirit: all the rest had their spots, the fairest marbles had their flaws, but here is a copy without a blot. We must follow the rest no further than they were conformable to this great original: "Be ye followers of me, saith Paul, 1 Cor. xi. 1, as I am of Christ." He fulfilled all righteousness, and was a complete exemplar of all that is holy, just, and good. But I think, in most, if not all, those places of scripture where he is particularly and expressly propounded to us for an example, it is to recommend to us

some one or other of the duties of Christianity; those, I mean, which tend to the sweetening of our converse one with another, and therefore "the Word was made flesh and dwelt among us," that he might teach us how to dwell together in unity. We must "walk in love, as Christ loved us," Eph. v. 2; "forgive, as Christ forgave us," Col. iii. 13; "please one another, for Christ pleased not himself," Rom. xv. 2, 3; be "charitable to the poor, for we know the grace of our Lord Jesus," 2 Cor. vii. 9; "wash one another's feet," *i.e.* stoop to the meanest offices of love, for Christ did so, John xiii. 14. Mat. xx. 27, 28. "Doing all with lowliness of mind, for it is the same mind that was in Christ Jesus," Phil. ii. 3, 5; and many such like; but, above all, our Lord Jesus was an example of meekness. Moses had this grace as a servant, but Christ as a Son; he was anointed with it above measure. He is therefore called the Lamb of God, for his meekness, and patience, and inoffensiveness; and even in his exaltation he retains the same character. One of the elders told John (Rev. v. 5,) that the Lion of the tribe of Judah would open the sealed book. "And I beheld," saith John, ver. 6, "and lo! a Lamb." He that was a Lion for strength and courage, was a Lamb for mildness and gentleness: and if a Lion, yet, "the Lion of the tribe of Judah," which the dying patriarch describes to be a Lion "going up from the prey," and that is stooped down and couched, and not to be roused up," Gen. xlix. 9; which speaks the quietness and repose even of this Lion. If Christ be a lion, he is a lion resting. The devil is a lion roaring, 1 Pet. v. 8. But the adorations given to Christ by the

heavenly hosts, speak of him as the Lamb, Rev. v. 8, 12, 13, "Blessing and glory—to him that sits upon the throne." They do not say, and to the Lion of the tribe of Judah, but "to the Lamb." Though he hath a name given him above every name, yet he will be known by that name. Which speaks his meekness, as if this were to be his name for ever, and this his memorial to all generations. As he that rides upon the heavens by his name JAH, is the Father of the fatherless, and the Judge of the widows," Psal. lxviii. 4, 5. Christ rides prosperously, "because of meekness," Ps. xlv. 4.

Now it is the character of all the saints, that they follow the Lamb, Rev. xiv. 4, as a lamb they follow him in his meekness, and are therefore so oft called "the sheep of Christ. This is that part of his copy, which he expressly calls us to write after, Mat. xi. 29, "Learn of me, for I am meek and lowly in heart." If the Master be mild, it ill becomes the servant to be froward. The apostle is speaking of Christ's meekness under his sufferings, when he saith, that "he left us an example that we should follow his steps, 1 Pet. iii. 21.

Let us observe particularly the meekness of our Lord Jesus, both towards his Father, and towards his friends, and towards his foes. In each of which he is an example to us.

1. He was very meek toward God his Father, cheerfully submitting to his whole will, and standing complete in it. In his commanding will, "Lo, I come," (saith he) "I delight to do thy will." Though it enjoined him a very hard piece of service, yet it was his "meat and drink," John iv. 34, and "he always did those things that

pleased his Father," John viii. 29. So likewise in his disposing will he acquiesced from first to last. When he was entering on that sharp encounter, though sense startled at it, and said, "Father, if it be possible, let this cup pass from me;" yet he soon submitted with a great deal of meekness, "Not as I will, but as thou wilt," Matth. xxvi. 39, 42. Though it was a very bitter cup, yet his Father put it into his hand, and therefore he drank it without any struggle or reluctance, when it came to the setting to, reasoning himself from that topic into this compliance, John xviii. 11, "The cup that my Father hath given me, shall I not drink it?" And it comes in there as a reason why he would not have a sword drawn in his defence.

2. He was very meek towards his friends that loved and followed him. With what remarkable instances of mildness, gentleness, and tenderness, did he train up his disciples? Though from first to last he was "a man of sorrows and acquainted with grief; and where the nature is corrupt, such are apt to be peevish and froward with those about them; yet how meek and calm his carriage was towards them all along, we may see,

(1.) In his bearing with their weaknesses and infirmities. After they had been long under the inspection and influence of such a teacher, and had all the advantages that men could have for getting acquaintance with the things of God; yet how weak and defective were they in knowledge, and gifts, and graces? How ignorant and forgetful were they? How slow of heart to understand and believe? And what blunders did they make? Dull scholars it should seem they were, and very

bad proficients. But their hearts being upright with him, he did not cast them off, nor turn them out of his school; but made the best of them, rectified their mistakes, instructed them in their duty, and the doctrine they were to preach, by precept upon precept, and line upon line, and taught them as they were able to bear it, as one that considered their frame, and could have compassion on the ignorant, and on them that are out of the way, Heb. v. 2. As long as he was with them, so long he suffered them, Mark ix. 19. This, as it is a great encouragement to Christian learners, so it is a great example to Christian teachers.

(2.) In his forgiving and passing by their unkindnesses and disrespects to himself. He was not extreme to mark, no, not what they did amiss of this kind. When they murmured at the cost that was bestowed upon him, and called it waste, and had indignation at it, he did not resent it as he might have done, nor seem to observe how much what they said reflected upon him; nor did he condemn them any other way than by commending the woman, Matt. xxvi. 8, 11. When Peter, and James, and John, the first three of his disciples, were with him in the garden, and very unseasonably slept while he was in his agony praying, so little concern did they seem to have for him, and such a grievous slight did they put upon him; yet observe how meekly he spoke to them, did not give them any hard language, but, "Could ye not watch with me one hour?" And when they had not a word to say for themselves, so inexcusable was their fault, he had something to say for them, and instead of accusing them, he apologizeth for them, "The Spirit indeed is

willing, but the flesh is weak," Mat. xxvi. 40, 41. When Peter had denied him, and had cursed and sworn he did not know him, than which, besides the falsehood and perfidiousness of it, nothing could be more unkind, with what meekness did he bear it? It is not said, the Lord turned and frowned upon Peter, though he deserved to be frowned into hell, but the Lord turned and looked upon Peter," Luke xxii. 61, and that look recovered him into the way to heaven; it was a kind look, and not an angry one. Some days after, when Christ and Peter met in Galilee, and had dined together in token of reconciliation, and some discourse passed between them, not a word was said of this matter. Christ did not upbraid him with his fault, nor chide him for it; nor did there appear any other fruit of the falling out of these lovers, but only the renewing of their love with greater endearments, John xvi. 15, 16, 17. Which teacheth us to forgive and forget the unkindnesses of those that (we are satisfied) are for the main our true friends; and if any occasion of difference happen, to turn it into an occasion of confirming our love to them, as the apostle expresseth it, 2 Cor. ii. 8.

(3.) He was very meek towards his enemies that hated and persecuted him. The whole story of his life is filled with instances of invincible meekness; while he "endured the contradiction of sinners against himself," which was a constant jar, yet he had a perpetual serenity and harmony within himself, and was never in the least discomposed by it. When his preaching and miracles were cavilled at and reproached, and he himself represented under the blackest characters,

not only as the drunkard's companion, but as the devil's confederate, with what a wonderful calmness did he bear it! How mildly did he answer, with reason and tenderness, when he could have replied in thunder and lightning! How well satisfied, under all such invidious reflections, with this, that "wisdom is however justified of all her children?" Mat. xi. 19. When some of his disciples would have had fire from heaven upon those rude people that refused him entertainment in their town, he was so far from complying with the motion, that he rebuked it, Luke ix. 55. 'Ye know not what manner of spirit ye are of.' 'This persuasion cometh not of him that calleth you,' Gal. v. 8. The design of Christ, and of his holy religion, is to shape men into a mild and merciful temper, and to make them sensibly tender of the lives and comforts even of their worst enemies. Christianity was intended to revive humanity, and to make those men, who had made themselves beasts. But our Lord Jesus did, in a more especial manner, evidence his meekness when he was in his last sufferings, that awful scene. Though he was the most innocent and the most excellent person that ever was, who by the doctrine he had preached, and the miracles he had wrought, had richly deserved all the honours and respects that the world could pay him, and infinitely more, and though the injuries he received were ingeniously and industriously contrived, to the highest degree of affront and provocation, yet he bore all with an undisturbed meekness, and with that shield quenched all the fiery darts which his malicious enemies shot at him.

His meekness towards his enemies appeared,

(1.) In what he said to them; not one angry word in the midst of all the indignities they offered him. "When he was reviled, he reviled not again," 1 Pet. ii. 23. When he was buffeted, and spit upon, and abused, he took it all patiently. One would wonder at the gracious words which even then proceeded out of his mouth; witness that mild reply to him that smote him, John xviii. 23. If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

(2.) In what he said to God for them; 'Father, forgive them,'—so giving an example of his own rule, Matt. v. 44. "Pray for them which despitefully use you." Though he was then deeply engaged in the most solemn transaction that ever passed between heaven and earth; though he had so much to do with God for himself and his friends, yet he did not forget to put up this prayer for his enemies. The mercy he begged of God for them was the greatest mercy, that which he was then dying to purchase and procure, the pardon of their sins: not only, "Father, spare them, or reprieve them," but, "Father, forgive them." The excuse he pleaded for them was the best their crime was capable of: "They know not what they do." They did it ignorantly, Acts iii. 27. 1 Cor. ii. 8. 1 Tim. i. 17.

Now in all these things our Master hath left us an example. What is the practice of religion, but the imitation of God endeavoured by us? And what the principle of it, but the image of God renewed in us. We are bid to be followers of God "as dear children." But this sets the copy we are to write after at a mighty distance,

for God is in heaven and we are upon earth; and therefore in the Lord Jesus Christ, God incarnate, God in our nature, the copy is brought among us, and the transcribing of it, in some measure, appears more practicable. "He that hath seen me (saith Christ), hath seen my Father," John xiv. 9. and so he that imitates Christ, imitates the Father. The religion which our Lord Jesus came into the world to establish, being every way so well calculated for the peace and order of the world, and being designed to recover the lapsed souls of men from their degenerate state, and to sweeten their spirits and temper, and so to befriend human society, and to make it some way conformable to the blessed society above; he not only gave such precepts as were wonderfully fitted to this great end, but recommended them to the world by the loveliness and amiableness of his own example. Are we not called Christians from Christ, whom we call Master and Lord? and shall we not endeavour to accommodate ourselves to him? We profess to rejoice in him as our forerunner; and shall we not run after him? To what purpose were we listed under his banner, but that we might follow him as our leader? We have all of us reason to say, that Jesus Christ is very meek, or else we, that have provoked him so much and so often, had been in hell long ago. We owe it to his meekness, to whom all judgment is committed, that we have not ere this been carried away with a swift destruction, and dealt with according to the desert of our sins, which, if duly considered, one would think, should tend greatly to the mollifying of us. The Apostle fetcheth an argument

from that kindness and love to us which we ourselves have experienced, who were foolish and disobedient, to persuade us to "be gentle, and to show all meekness," Tit. iii. 2, 3, 4. and he beseecheth the Corinthians, by "the meekness and gentleness of Christ," as a thing very winning, and of dear and precious account, 2 Cor. x. 1. "Let the same mind therefore be in us," not only which was, but which, as we find to our comfort, "still is in Christ Jesus," Phil. ii. 5. That we may not forfeit our interest in his meekness, let us tread in the steps of it; and as ever we hope to be like him in glory hereafter, let us study to be like him in grace, in this grace now. It is a certain rule, by which we must all be tried shortly, "that if any man hath not the Spirit of Christ," (that is, if he be not spirited, in some measure, as Christ was spirited,) "he is none of his," Rom. viii. 9. And if we be not owned as his, we are undone for ever.

SECT. III.

Some particular instances, wherein the exercise of Meekness is in a special manner required.

The rule is general; we must "show all meekness." It will be of use to observe some special cases to which the scripture applies this general rule.

1. We must give reproofs with meekness. It is the Apostle's direction, Gal. vi. 1. "If a man be overtaken in a fault," (i. e. if he be surprised by a temptation and overcome, as the best may be, if God leave them to themselves,) "ye which are spiritual, restore such an one in

the spirit of meekness." By the spiritual man, to whom he gives this rule, he means not ministers only, as if none were spiritual but they, though they perhaps are chiefly intended, because they are, as the prophet speaks, Isa. xxix. 21. "reprovers in the gate," *i. e.* reprovers by office: yet doubtless it is a rule to private Christians; all that have opportunity must reprove, and all that reprove, must do it with meekness. "Ye that are spiritual," if you would approve yourselves so indeed, actuated by the Holy Spirit, and minding the things of the Spirit, be careful in this matter. Especially let those that are Christians of the highest form, that excel in grace and holiness, and the best gifts, (such are called spiritual, in distinction from the babes in Christ, 1 Cor. iii. 1.) let them look upon themselves as obliged, in a more peculiar manner, to help others; for where God gives five talents, he expects the improvement of five; the strong must "bear the infirmities of the weak," Rom. xv. 1. Do you therefore "restore such an one," set him in joint again. The setting of a dislocated joint, or a broken bone, is, for the present, painful to the patient, but it must be done, and it is in order to the making of broken bones to rejoice. Now this you must do with the spirit of meekness, with all the candour and gentleness, and convincing evidences of love and kindness, that can be. The three qualifications of a good surgeon are very requisite in a reprover, viz. to have an eagle's eye, a lion's heart, and a lady's hand; that is, that he be endued with a great deal of wisdom, and courage, and meekness. Though sometimes it is needful to reprove with warmth, yet we must

never reprove with wrath; "for the wrath of man worketh not the righteousness of God," James i. 20. There is an observable difference, but no contradiction, betwixt the directions Paul gives to Timothy, and those he gives to Titus in this matter. To Titus he writes, to "reprove sharply," Tit. i. 13, and to rebuke "with all authority," chap. ii. ver. 15. To Timothy he writes, "not to strive," but "to be gentle," 2 Tim. ii. 24, to reprove "with all long-suffering," chap. iv. 2. The reason of which may be taken either, [1.] From the different tempers of those he had to deal with. Timothy was among the Ephesians, a tractable complaisant people, that would be easily managed, and with them he must always deal gently. Titus was among the Cretians, that were headstrong and rough-hewn, and not to be wrought upon but by sharper methods. Thus, in reproving, a difference must be made: of some we must have compassion, and others save with fear, but never with anger, plucking them out of the fire, Jude ver. 23. Or, [2.] The reason may be taken (as Gregory, one of the ancients, assigneth it), from the different tempers of Timothy and Titus. Titus was a man of a very soft and mild temper, and he had need of a spur to quicken him to a needful acrimony in his reproofs; but Timothy was a man of a more warm and sanguine temper, and he had need of a bridle to keep him from an intemperate heat in his reproofs; and then it teacheth us, that those who are naturally keen and fervent, should double their guard upon their own spirits when they are reproving, that they may do it with all meekness. Christ's ministers must be careful, while they display God's

wrath, to conceal their own; and be very jealous over themselves, lest sinful anger shelter itself under the cloak of zeal against sin. When reproving (whoever be the reprover), degenerates into railing and reviling, and opprobrious language, how can we expect the desired success? It may provoke to contention and every evil work, but it will never provoke to love and to good works. The work of heaven is not likely to be done by a tongue set on fire of hell. Hath Christ need of madmen? or will you talk deceitfully and passionately for him? A potion given too hot scalds the patient, and doth more hurt than good; and so many a reproof, good for the matter of it, hath been spoiled by an irregular management. Meekness hides the lancet, gilds the pill, and makes it passable; dips the nail in oil, and then it drives the better. Twice we find Jonathan reproving his father for his rage against David; once he did it with meekness, and it sped well, 1 Sam. xix. 4, 5, "Let not the king sin against his servant" (against David;) and it is said, ver. 6, "Saul hearkened to him." But another time his spirit was provoked, and he did it in a heat, chap. xx. 32, "Wherefore shall he be slain?" and the issue of it was ill. Saul was not only impatient of the reproof, but enraged at the reprover, and cast a javelin at him, ver. 33. Reproofs are then likely to answer the intention, when they manifestly evidence the good-will of the reprover, and are made up of soft words and hard arguments. This is to restore with the spirit of meekness; and there is a good reason added, "considering thyself:" *ille hodie, ego cras.* Those who think they stand fast, know

not how soon they may be shaken and overthrown; and therefore we must treat those, who are overtaken in a fault, with the same tenderness and compassion that we would wish to find if it were our own case.

2. We must receive reproofs with meekness. If we do that which deserves rebuke, and we meet with those that are so just and kind to give it us, we must be quiet under it, not quarrelling with the reprover, nor objecting against the reproof, nor fretting that we are touched in a sore place, but submit to it, and lay our souls under the conviction of it. If reproofs be physic, it becomes us to be patient *. "Let the righteous smite me, it shall be a kindness, and an excellent oil," healing to the wounds of sin, and making the face to shine; and let us never reckon that it breaks the head, if it do but help to break the heart, Psa. cxli. 5. Meekness suffers the word of admonition, and takes it patiently and thankfully, not only from the hand of God who sends it, but from the hand of our friend that brings it. We must not be like the reprobate Sodomites, Gen. xix. 9. or that pert Hebrew, Exod. ii. 14. that flew in the face of their reprovers, (though really they were the best friends they had), with "Who made thee a judge?" but like David, who, when Abigail so prudently scotched the wheels of his passion, not only blessed God that sent her, and blessed her advice, but blessed her, 1 Sam. xxv. 32, 33. and ver. 35. not only hearkened to her voice, but accepted her person. Though perhaps the re-

* Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

prover supposes the fault greater than really it was, and though the reproof be not given with all the prudence in the world, yet meekness will teach us to accept it quietly, and to make the best use we can of it. Nay, if indeed we be altogether innocent of that which we are reproved for, yet the meekness of wisdom would teach us to apply the reproof to some other fault which our own consciences convict us of; we would not quarrel with a real intended kindness, though not done with ceremony, and though, in some circumstances, mistaken or misplaced.

You that are inferior relations, children, servants, scholars, must, with all meekness and submission, receive the reproofs of your parents, masters, and teachers; their age supposeth them to have more understanding than you; however their place gives them an authority over you, to which you are to pay a deference, and in which you are to acquiesce, else farewell to all order and peace in societies. The angel rebuked Hagar for flying from her mistress, though she dealt hardly with her, and obliged her to return and submit herself under her hands, Gen. xvi. 6, 9. "If the spirit of any ruler rise up against thee," and thou be chidden for a fault, "leave not thy place" as an inferior; "for yielding pacifies great offences done," and prevents the like, Eccles. x. 4. "If thou hast thought evil, lay thy hand upon thy mouth," to keep that evil thought from breaking out in any undue and unbecoming language, Prov. xxx. 32. Reproofs are then likely to do us good, when we meekly submit to them; then are they "as an ear-ring of gold, and an ornament of fine gold, when an obedient ear is given

to a wise reprover," Prov. xxxv. 12. Nay, even superiors are to receive reproofs from their inferiors with meekness, as they would any other token of kindness and good-will. Naaman, when he turned away from the prophet in a rage, yet hearkened to the reproof his own servants gave him, and was over-ruled by the reason of it, 2 Kings v. 11, 13, 14, which was no more a disparagement to him, than it was to receive instruction from his wife's maid, to whom to go for a cure of his leprosy, ver. 2, 3. Meekness teacheth us, when a just reproof is given, to regard not so much who speaks, as what is spoken.

3. We must instruct gainsayers with meekness, 2 Tim. ii. 24, 25. It is prescribed to ministers, that they "must not strive, but be gentle to all men, in meekness instructing those that oppose themselves." They serve the Prince of Peace, they preach the gospel of peace, they are the ambassadors of peace, and therefore must be sure to keep the peace. The apostles, those prime ministers of state in Christ's kingdom, were not military men, nor men of strife and noise, but fishermen, that follow their employment with quietness and silence. It is highly necessary that the guides of the church be strict governors of their own passion. "Learn of me (saith Christ,) for I am meek and lowly," and therefore fit to teach you, Mat. xi. 29. We must contend earnestly, but not angrily and passionately, no, not "for the faith once delivered to the saints, Jude ver. 3. Though we have ever so great an assurance that it is the cause of truth we are pleading, yet we must so manage our defence of it against those who gainsay, as to make it appear

that it is not the confusion of the erroneous, but the confutation of the error, that we intend. This meekness would teach us not to prejudge a cause, nor to condemn an adversary unheard, but calmly to state matters in difference, as knowing that a truth well opened is half confirmed. It would teach us not to aggravate matters in dispute, nor to father upon an adversary all the absurd consequences which we think may be inferred from his opinion: it would teach us to judge charitably of those that differ from us, and to forbear all personal reflections in arguing with them. God's cause needs not the patronage of our sinful heats and passions, which not only shatter the peace, but often give a mighty shock even to the truth itself we plead for. Meekness would prevent and cure that bigotry, which hath been so long the bane of the church, and contribute a great deal towards the advancement of that happy state, in which, notwithstanding little differences of apprehension and opinion, "the Lord shall be one, and his name one." Public reformations are carried on with most credit and comfort, and are most likely to settle on lasting foundations, when meekness sits at the stern, and guides the motions of them. When Christ was purging the temple, though he was therein actuated by a zeal for God's house, that even ate him up, yet he did it with meekness and prudence; which appeared in this instance, that when he drove out the sheep and oxen, which would easily be caught again, he said to them that sold doves, "Take these things hence," John ii. 16. He did not let loose the doves, and send them flying; for that would have been to the

loss and prejudice of the owners. Anger, noisy, bitter arguings, ill become the assertors of that truth, which is great, and will prevail without all that ado. It was a very froward and perverse generation our Lord Jesus lived in, and yet it is said, Matth. xii. 19, "He shall not strive, nor cry, neither shall any man hear his voice in the street:" though he could have broke them as easily as a bruised reed, and extinguished them as soon as one could quench the wick of a candle newly lighted, yet he would not do it, till the day comes, when he shall bring forth judgment unto victory. Moses dealt with a very obstinate and stiff-necked people, and yet my "doctrine (saith he) shall drop as the dew, and distil as the small rain," Deut. xxxii. 2. It was not the wind, nor the earthquake, nor the fire that brought Elijah into temper (for the Lord was not in them,) but the still small voice did it; when he heard that, he "wrapped his face in his mantle," 1 Kings xix. 11, 12, 13. In dealing with gainsayers, a spirit of meekness will teach us to consider their temper, education, custom, the power of prejudice they labour under, the influence of others upon them, and to make allowances accordingly, and not to call (as passionate contenders are apt to do,) every false step an apostasy, every error and mistake, nay, every misconstrued misplaced word, a heresy; and every misdemeanour, no less than treason and rebellion, methods of proceeding more likely to irritate and harden, than to convince and reduce gainsayers. I have heard it observed long since, that the scourge of the tongue hath driven many out of the temple, but never drove any into it.

4. We must make profession of the "hope that is in us with meekness," 1 Pet. iii. 15. "Be ready always to give answer" (to make your defence or apology,) whether judicially or extrajudicially, as there is occasion, "to every man that" (soberly, not scoffingly and in derision) "asks you a reason," or an account, "of the hope that is in you," *i. e.* of the religion you profess, which you hope to be saved by, with "meekness and fear." Observe, it is very well consistent with Christian quietness, to appear in the defence of truth, and to avow our Christian profession, when at any time we are duly called to it. That is not meekness, but base cowardice, that tamely betrays and delivers up any of Christ's truths or institutions by silence, as if we were ashamed or afraid to confess our Master. But the office of meekness, at such a time, is to direct us how and in what manner to bear our testimony, not with pride and passion, but with humility and mildness. Those that would successfully confess the truth, must first learn to deny themselves, and we must give an account of our hope with a holy fear of missing it in such a critical juncture. When we give a reason for our religion, we must not boast of ourselves, or of our own attainments, nor reflect contempt and wrath upon our persecutors; but remember that the "present truth," (so it is called, 2 Pet. i. 12), the truth which is now to be asserted, is the same with "the word of Christ's patience," Rev. iii. 10. *i. e.* the word which must be patiently suffered for, according to the example of him, who, with invincible meekness (before Pontius Pilate), witnessed a good confession, 1 Tim. vi. 1, 3. A great

abasement and diffidence of ourselves may very well consist with a firm assurance of the truth, and a profound veneration for it.

In lesser things, wherein wise and good men are not all of one mind, meekness teacheth us not to be too confident that we are in the right, nor to censure and condemn those that differ from us, as if we were the people, and wisdom should die with us; but quietly to walk according to the light that God hath given us, and charitably to believe that others do so too, waiting till God shall reveal either this to them, (Phil. iii. 15.) or that to us. Let it, in such cases, suffice to vindicate ourselves, which every man hath a right to do, without a magisterial sentencing of others. Why should we be many masters, when we are all offenders (Jam. ii. 1, 2.), and the bar is our place, not on the bench? Meekness will likewise teach us to manage a singular opinion, wherein we differ from others, with all possible deference to them, and suspicion of ourselves, not resenting it as an affront to be contradicted, but taking it as a kindness to be better informed. Nor must we be angry that our hope is inquired into; even such a trial of it, if we approve ourselves well in it, may be found to praise, and honour, and glory; to which our meekness will very much contribute, as it puts a lustre upon, and a convincing power into, the testimony we bear. We then "walk worthy of the vocation wherewith we are called, when we walk in all lowliness and meekness," Eph. iv. 1, 2.

5. We must bear reproaches with meekness. Reproach is a branch of that persecution which all, that will live godly in Christ Jesus, must count

upon; and we must submit to it, behaving ourselves quietly, and with a due decorum, not only when princes sit and speak against us, but even when the abjects gather themselves together against us, and we become the song of the drunkards. Sometimes we find it easier to keep calm in a solemn and expected engagement, than in a sudden skirmish or a hasty rencounter; and therefore, even against those slight attacks it is requisite that meekness be set upon the guard. If we be nick-named, and slandered, and have all manner of evil said against us falsely, our rule is, Not to be disturbed at it, nor to render railing for railing, 1 Pet. iii. 9. But though we may, as we have opportunity, with meekness, deny the charge, as Hannah did, when Eli over hastily censured her for a drunkard; "No, my Lord, I have drunk neither wine nor strong drink," 1 Sam. i. 15, yet when that is done, we must, without meditating any revenge, quietly commit our cause to God, who will sooner or later clear up our innocency, as the light," which is promised, Psal. xxxvii. 5, 6, and therefore "fret not thyself, but wait patiently," ver. 7, "cease from anger, and forsake wrath," ver. 8. Mr. Dodd was wont to charm his friends into silence under reproaches, with this, "That if a dog bark at a sheep, the sheep will not bark at the dog again." We do but gratify our great adversary, and do his work for him, when we suffer the peace and serenity of our minds to be broken in upon by the reproaches of the world. For me to disquiet myself, and put myself into a passion because another abuseth me, is as if I should scratch up the skin of my face, to fetch off the dirt which my adversary throws on it.

When reproaches provoke our passions, which put us upon rendering bitterness for bitterness, we thereby lose the comfort, and forfeit the honour and reward, which the divine promise hath annexed to the reproach of Christ; and shall we suffer so many things in vain. We likewise thereby give occasion to those, who had spoken evil of us falsely, to speak evil of us truly; and perhaps our religion suffers more by our impatience under the reproach, than by the reproach itself. What have we the law, and pattern, and promise of Christ for, but to calm our spirits under reproaches for well-doing? Truly those can bear but a little for Christ, that cannot bear a hard or a foul word for him. If we either faint or fret in such a day of adversity, it is a sign our strength is small indeed. May it not satisfy us, that by our meekness and quietness under reproaches, we engage God for us, who hath promised, that he will "with righteousness judge the poor," the poor in spirit, "and will reprove with equity for the meek of the earth?" Is. xi. 3. He that hath bid us to "open our mouths for the dumb," Prov. xxxi. 8, will not himself be silent, Psalm xii. 5. And shall we not learn at last, instead of fretting and being exceeding angry, to rejoice and to be exceeding glad, Matt. v. 11, 12, when we suffer thus for righteousness sake? May we not put such reproaches as pearls in our crown, and be assured that they will pass well in the account another day, when there will be an advantageous resurrection of names, as well as bodies? In the prospect of which we have reason to rejoice,* "That we are counted worthy to suffer

* Dominus ipse maledictus est, et tamen solus est benedictus.—TERTUL. *de Patient. cap.* 8.

shame for his name," Acts v. 41. that we are honoured to be dishonoured for him, who, for our sakes, endured the cross, and despised the shame. It is one of the laws of meekness, *Spernere se sperni*, to despise being despised.

SECT. IV.

Some good principles or considerations, which tend to make us Meek and Quiet.

In order to the well-governing of the soul, the judgment must be furnished with proper dictates, else it will never be able to keep the peace in the affections: the motions of the soul are then likely to be even, and regular, and constant, when we have fixed to ourselves good principles, which we are governed by, and act under the influence of. There are some carnal corrupt principles, which angry froward people are guided by; such as these, That the forgiving one injury invites another, whereas it often qualifies an adversary; or, if otherwise, the forgiving of one offence will enable us to bear the next more easily. And that we must have satisfaction given us for every wrong done us; whereas, if we have not satisfaction for it, yet if it be not our own fault, we may have satisfaction under it, and that is as good. And that there is no living in the world without huffing, and hectoring, and frightening people; *ederint dum metuant:* whereas to live continually in that element, is to live in a hell upon earth; mutual indignation and mutual fear perhaps contributing to the torments of devils and damned spirits. But in opposition to these, and the like ill principles, shall we treasure up these few good truths, chosen out of many which might be men-

tioned, proper for this purpose, and make use of them as there is occasion?

1. That he hath the sweetest and surest peace who is the most master of his own passions. The comfort that a man hath in governing himself, is much greater than he could have in having people to serve him, and nations to bow down to him. It is certain, the worst enemies we have, if ever they break loose and get head, are in our bosoms. Enemies without threaten only the evil of pain; they can but kill the body, and no great hurt in that to a child of God, if they do not provoke the enemies within, our own irregular passions, which, if they be not kept under, plunge us in the evil of sin, and that is the much greater evil. An invasion from abroad doth not so much disturb the peace of a kingdom, as an insurrection at home doth; and therefore it concerns us to double our guard where our danger is greatest, and, above all keepings, to keep our hearts, that no passions be allowed to stir without a good reason to be given for it, and a good use to be made of it; and then if we be "troubled on every side, yet not distressed; perplexed, yet not in despair," 2 Cor. iv. 8, 9. offended by our fellow-servants, but not offending our Master; reproached by our neighbours, but not by our own consciences: this is like Zion's peace, "peace within the walls," Ps. cxxii. 7. We have need to pray as one did, *Libera me a malo isto homine, meipso;* Lord, deliver me from that ill man, mine own self, and then I am safe enough. The "lusts that war in our members," Jam. iv. 1. are the "enemies that war against our souls," 1 Pet. ii. 11. If this war be brought to a good issue, and those enemies sup-

pressed, whatever other disturbances are given, peace is in the soul, "with grace and mercy from God and from the Lord Jesus." Nehemiah was aware of this as the design of his enemies, when they hired a pretended prophet to give an alarm, and to advise him meanly to shift for himself; it was (saith he, Neh. vi. 13.) "that I should be afraid, and do so, and sin." Whatever we lose, we shall not lose our peace, if we do but keep our integrity; therefore, instead of being solicitous to subdue our enemies that lay siege to us, let us double our watch against the traitors within the garrison, from whom especially our danger is: since we cannot prevent the shooting of the fiery darts, let us have our shield ready, wherewith to quench them. If we would not hurt ourselves, blessed be God, no enemy in the world can hurt us. Let us but keep the peace within, by the governing of our own passions, and then whatever assaults may be made upon us, we may therein, with the daughter of Zion, "despise them, and laugh them to scorn, and shake our head at them," [allud.] Is. xxxvii. 22. Let us believe, that in hurrying and disquieting times, "our strength is to sit still," in a holy quietness and composure of mind. "This is the rest wherewith you may cause the weary to rest; and this is the refreshing," and it is enough, Isa. xxxviii. 12.

2. "That in many things we all offend." This truth we have, Jam. iii. 2. and it comes in as a reason why we must not be "many masters," ver. 1. It would help to subdue and moderate our anger at the offences of others, if we would but consider,

(1.) That it is incident to human nature to offend. While we are in this world, we must not

expect to converse with angels, or the spirits of just men made perfect; no, we are obliged to hold communication with creatures that are foolish and corrupt, peevish and provoking, and who are all subject to like passions; such as these we must live among, else we must needs go out of the world. And have we not reason, then, to count upon something or other uneasy and displeasing in all relations and conversations? The best men have their roughnesses and unevennesses in this imperfect state; those that are savingly enlightened, yet knowing but in part, have their blind side; the harmony, even of the communion of saints, will sometimes be disturbed with jaring strings; why then should we be surprised into passion and disquiet, when that which gives us the disturbance is no more than what we looked for? Instead of being angry, we should think with ourselves thus: Alas! what could I expect but provocation from corrupt and fallen man? Among such foolish creatures as we are, "it must needs be that offences will come;" and why should not I have my share of those offences? The God of heaven gives this as a reason of his patience towards a provoking world, that it is in their nature to be provoking, Gen. viii. 21. "I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth," and therefore better is not to be expected from him. And upon this inducement he had compassion on Israel, Psal. lxxviii. 39. "For he remembered that they were but flesh:" not only frail creatures, but sinful, and bent to backslide. "Do men gather grapes of thorns? I knew that thou wouldst deal treach-

erously, for thou wast called a transgressor from the womb," Is. xlviii. 8. and should not we, much more, be qualified by the same consideration? "If thou seest the violent perverting of judgment and justice in a province," remember what a provoking creature sinful man is, and then thou wilt not "marvel at the matter," Eccl. v. 8. The consideration of the common infirmity and corruption of mankind should be made use of, not to excuse our own faults to ourselves, which doth but take off the edge of our repentance, and is the poor subterfuge of a deceived heart; but to excuse the faults of others, and so take off the edge of our passion and displeasure, and preserve the meekness and quietness of our spirits.

(2.) That it is incident to ourselves among the rest to offend. The apostle there puts himself into the number, "we all offend." We offend God. If we say we do not, we deceive ourselves; and yet he bears with us from day to day, and is not extreme to mark what we do amiss; though our debts to him are talents, our brethren's to us but pence. Think then, if God should be as angry with me for every provocation, as I am with those about me, what would become of me. They are careless in their observance, and perhaps wilful in their offence, and am not I so to God; yea, am not I a thousand times worse? Job qualified himself with this, when his servants were provoking, and he was tempted to be harsh with them, "What then shall I do when God riseth up? and when he visiteth, what shall I answer him? Job xxxi. 13, 14.

And are we not apt enough likewise to offend our brethren? Either we have offended, or may offend; so that we have need that others should

bear* with us, and why then should not we bear with them? *Hanc veniam petimusque damusque viccissim.* Our rule is, "What we would that men should do to us when we offend them, the same we should do to them when they offend us, for this is the law and the prophets," Matt. vii. 12.† Solomon appeals to our consciences herein, Eccl. vii. 22. For "oftentimes also thine own heart" (which is instead of a thousand witnesses) "knoweth that thou thyself likewise hath cursed others."

The penitent remembrance of that former guilt would greatly help to curb the passionate resentment of the present trouble. When the undutiful and rebellious son (in a story that I once read) dragged his father by the hair of the head to the house-door, it qualified the anger of the old man, to remember, that just so far he had dragged his father: as it seems to have silenced Adonibezek, that he was now treated no otherwise than he had formerly treated others, Judges i. 7.

2. That men "are God's hand:" so it is said, Psal. xvii. 14, "From men, which are thy hand, O Lord," or rather, tools in thy hand, so ver. 13. which are thy sword. We must abide by this principle, that whatever it is that crosseth us, or is displeasing to us, at any time, God hath an over-ruling hand in it. David was governed by this principle when he bore Shimei's spiteful reproaches with such an invincible patience, "So let him curse, because the Lord hath said unto him, Curse David," 2 Sam. xvi. 10; and ver. 11, "Let him alone, for the Lord hath bidden him."

* Patienter illatam injuriam tollerat, qui pie meminit quod fortasse ad hac habeat in quo debeat ipse tolere.—GREG. M. in Job, l. 5. c. 32.

† Cogitemur alios non facere injuriam, sed reponere.—SEN.

This consideration will not only silence our murmurings against God (the author), but all our quarrellings with men, (the instruments of our trouble and vexation). Men's reproaches are God's rebukes, and whoever he be that affronts me, I must see and say, that therein my Father corrects me. This quieted the spirit of Job, in reference to the injuries of the Chaldeans and Sabeans, though he dwelt as a king in the army, chap. xxix. 25, and his power and interest seem to have been unstained, when those barbarians first made that inroad upon him, and so he could not but see his help in the gate; yet we find him not meditating any revenge, but charming the disturbances of his own soul, with the consideration of God's sovereign disposal, overlooking all the instruments of his trouble, thoughts of which would but have mingled anger (the more disquieting passion) with his sorrow. This therefore sufficeth to still the storm, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord," chap. i. 21. When his brethren stood aloof from him, his kindred and his friends looked scornfully upon him, as an alien, and instead of oil, poured vinegar into his wounds, so that his "eye continued in this provocation;" yet even in that part of his trouble he owns the hand of God, chap. xix. 13, "He hath put my brethren far from me." It is a very quieting truth, (the Lord help us to mix faith with it,) that every creature is that to us, and no more, that God makes it to be; and that while many seek the ruler's favour, and more perhaps fear the ruler's displeasure, "every man's judgment proceedeth from the Lord." Would we but more closely observe, and

readily own, the hand of God in that which disquiets and provokes us, surely, though we regarded not man, yet if we had any fear of God before our eyes, that would reconcile us better to it, and suppress all intemperate and undue resentments. In snarling at the stone, we reflect upon the hand that throws it, and lay ourselves under the wo pronounced against him "that strives with his Maker," Is. xlv. 9. We know it is interpreted a taking up arms against the king, if we take up arms against any that are commissioned by him.

4. That there is no provocation given us at any time, but, if it be skilfully and graciously improved, there is good to be gotten by it. If we have but that wisdom of the prudent, which is "to understand his way," and all the advantages and opportunities of it, doubtless we may, quite contrary to the intention of those that trespass against us, gain some spiritual, that is, some real benefit to our souls, by the injuries and offences that are done to us; for even these are made to "work together for good to them that love God." This is a holy and a happy way of opposing our adversaries, and resisting evil. It is an ill weed indeed, out of which the spiritual bee cannot extract something profitable, and for its purpose. Whatever lion roars against us, let us but go in the strength and spirit of the Lord, as Samson did, and we may not only "rend it as a kid," so that it shall do us no real harm, but we may withal get "meat out of the eater, and sweetness out of the strong." As it turns to the unspeakable prejudice of many, that they look upon reproofs as reproaches, and treat them accordingly with anger and displeasure; so it would turn to our un-

speakable advantage, if we could but learn to call reproaches reproofs, and make use of them as such, for our conviction and humiliation; and thus the reproach of Christ may become true riches to us, and greater than the treasures of Egypt.

We are told of an imposthume that was cured with the thrust of an enemy's sword, and of one that was happily converted from drunkenness, by being called (in reproach) a tippler. It is very possible we may be enlightened, or humbled, or reformed, may be brought nearer to God, or weaned from the world, may be furnished with matter for repentance, or prayer, or praise, by the injuries that are done us, and may be much furthered in our way to heaven by that which was intended for an affront or provocation. This principle would put another aspect upon injuries and unkindnesses, and would quite alter the property of them, and teach us to call them by another name: whatever the subordinate instrument intended, it is likely "he meant not so, neither did his heart think so, Is. x. 7, but God designed it, as our other afflictions, to "yield the peaceable fruit of righteousness; so that instead of being angry at the man that meant us ill, we should rather be thankful to the God that intended us good, and study to answer his intention. This kept Joseph in that good temper towards his brethren, though he had occasion enough to quarrel with them, Gen. l. 20, "You thought evil against me, but God meant it unto good." This satisfied Paul, in reference to the "thorn in the flesh," *i. e.* the calumnies and oppositions of the false apostles, which touched him more sensibly than all the efforts of persecuting rage;

that it was intended to hide pride from him, "lest he should be exalted above measure with the abundance of revelations," 2 Cor. xii. 7, and there seems to be an instance of that good effect it had upon him, immediately upon the mention of it, for within a few lines after, he lets fall that humble word, ver. 11, "I am nothing." We should be apt to think too highly of ourselves, and too kindly of the world, if we did not meet with some injuries and contempts, by which we are taught to cease from man. Did we but more carefully study the improvement of an injury, we should not be so apt to desire the revenge of it.

5. That what is said and done in haste, is likely to be matter for a deliberate repentance. We find David often remembering, with regret, what he said in his haste, particularly one angry word he had said in the day of his distress and trouble, which seemed to reflect upon Samuel, and indeed upon all that had given him any encouragement to hope for the kingdom, Ps. cxvi. 11, "I said in my haste, All men are liars;" and this hasty word was a grief to him long after. "He that hasteth with his feet sinneth," Prov. xix. 2. When a man is transported by passion into any indecency, we commonly qualify it with this, that he is a little hasty; as if there were no harm in that; but we see there is harm in it; he that is in haste may contract much guilt in a little time. What we say and do unadvisedly when we are hot, we must unsay and undo again when we are cool, or do worse. Now, who would wilfully do that which, sooner or later, he must repent of? A heathen that was tempted to a chargeable sin, could resist the temptation with this considera-

tion, that he would not buy repentance so dear. Is repentance such a pleasant word, that we should so industriously "treasure up unto ourselves wrath against the day of wrath," either the day of God's wrath against us, or our own against ourselves? You little think what a torrent of self-affliction you let in, when you let the reins loose to an immoderate ungoverned passion. You are angry at others, and reproach them, and call them hard names, and are ready to abhor them, and to revenge yourselves upon them; and your corrupt nature takes a strange kind of pleasure in this. But do you know, that all this will at last rebound in your own faces, and return into your own bosoms? Either here, or in a worse place, you must repent of all this; that is, you must turn all these passions upon yourselves, you must be angry at yourselves, and reproach yourselves, and call yourselves fools, and abhor yourselves, and smite upon your own breasts; nay, and if God give you grace, take a holy revenge upon yourselves; (which is reckoned among the products of godly sorrow, 2 Cor. vii. 11.) And what can be more uneasy than all this? You take a mighty liberty in chiding those that you have under your power, and in giving them very ill-favoured language, because you know they dare not chide you again; but does not your own hearts smite you, and your consciences chide you? And is it not easier to bear the chidings of any man in the world, (which may either be avoided, or answered, or slighted), than to bear the reproaches of our own consciences, which, as we cannot get out of the hearing of, so we cannot make a light matter of? For when conscience

is awake, it will be heard, and will tell us home, wherein "we are verily guilty concerning our brother," Gen. xlii. 21. Let this thought therefore quiet our spirits when they begin to be tumultuous, that thereby we shall but make work for repentance; whereas, on the contrary, as Abigail suggested to David, 1 Sam. xxv. 30, 31, the bearing and forgiving of an injury will be no trouble or grief of mind afterwards. Let wisdom and grace therefore cool our heat, and take off the edge of our resentment.

6. That that is truly best for us, which is most pleasing and acceptable to God, and that a meek and quiet spirit is so. No principle hath such a commanding influence upon the soul, as that which hath a regard to God, and wherein we approve ourselves to him. It was a good hint which the woman of Tekoah gave to David, when she was suing for a merciful sentence, 2 Sam. xiv. 11, "I pray thee, let the king remember the Lord thy God."——Nor could any thought be more mollifying than that. Remember how gracious, and merciful, and patient God is, how slow to anger, how ready to forgive, and how well pleased he is to see his people like him. Remember the eye of thy God upon thee, the love of thy God towards thee, and the glory of thy God set before thee. Remember how much it is thy concern to be accepted of God, and to walk worthy of thy relation to him unto all well pleasing, and how much meekness and quietness of spirit doth contribute to this, as it is consonant to that excellent religion which our Lord Jesus hath established, and as it renders the heart a fit habitation for the blessed Spirit. "This is good

and acceptable in the sight of God our Saviour, to lead quiet and peaceable lives," 1 Tim. ii. 2, 3. It is a good evidence of our reconciliation to God, if we be cordially reconciled to every cross providence, which necessarily includes a meek behaviour towards those who are any ways instrumental in the cross. Very excellently doth St. Austin express it (in Ps. cxxii.) *Quis placet Deo cui Deus placuerit.* Those please God, who are pleased with him and with all he doeth, whether immediately by his own hand, or mediately by the agency of provoking injurious men. This is standing complete in all the will of God, not only his commanding, but his disposing will, saying it without reluctance, "The will of the Lord be done." He that acts from an honest principle of respect to God, and sincerely desires to stand right in his favour, cannot but be in some measure adorned with that meek and quiet spirit, which he knows to be in the sight of God of great price.

Such as these are softening principles, and "as many as walk according to these rules, peace shall be upon them, and mercy," and no doubt it shall be "upon the Israel of God."

SECT. V.

Some rules of Direction.

The laws of our holy religion are so far from clashing and interfering, that one Christian duty doth very much further and promote another; the fruits of the Spirit are like links in a chain, one draws on another. It is so in this; many other graces contribute to the "ornament of a meek and quiet spirit."

You see how desirable the attainment is; will

you therefore, through desire, separate yourselves to the pursuit of it, and "seek and intermeddle with all wisdom, Pro. xviii. 1, and all little enough, that you may reach to the meekness of wisdom.

1. Sit loose to the world, and to every thing in it. The more the world is crucified to us, the more our corrupt passions will be crucified in us. If we would keep calm and quiet, we must by faith live above the stormy region. It is certain, those that have any thing to do in the world cannot but meet with that every day, from those with whom they deal, which will cross and provoke them; and if the affections be set upon these things, and we be filled with a prevailing concern about them, as the principal things, those crosses must needs pierce to the quick, and inflame the soul; and that which toucheth us in these things, toucheth us in the apple of our eye.

2. Be often repenting of your sinful passion, and renewing your covenants against it. If our rash anger were more bitter to us in the reflection afterwards, we should not be so apt to relapse into it. Repentance in general, if it be sound and deep, and grounded in true contrition and humiliation, is very meekening, and disposeth the soul to bear injuries with abundance of patience.

3. Keep out of the way of provocation, and stand upon your guard against it. While we are so very apt to offend in this matter, we have need to pray, (and to practise accordingly), "Lord, lead us not into temptation."——Those are enemies to themselves, and to their own peace, as well as to human society, that seek occasion of quarrel, that fish for provocations, and dig up mischief? but meek and quiet people will, on the

contrary, studiously avoid even that which is justly provoking, and will see it as they saw it not. Those that would not be angry, must wink at that which would stir up anger, or put a favourable construction upon it. The advice of the wise man is very good to the purpose, Eccl. vii. 21, "Also take no heed to all words that are spoken, lest thou hear thy servant curse thee;" and it is better for thee not to hear it, unless thou couldst hear it patiently, and not be provoked to sin by the hearing of it.

4. Learn to pause. It is a good rule, as in our communion with God, so in our converse with men, Eccl. v. 2, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing." When we are provoked, delays may be as advantageous, as in other cases they are dangerous. "The discretion of a man deferreth his anger," Prov. xix. 11. "I would beat thee," said Socrates to his servant, "if I were not angry;" but "he that is hasty of spirit," that joins in with his anger upon the first rise of it, "exalteth folly," Prov. xiv. 29. The office of reason is to govern the passions, but then we must give it time to act, and not suffer the tongue to over-run it.

5. Pray to God, by his Spirit to work in you this excellent grace of meekness and quietness of spirit. It is a part of that comeliness which he puts upon the soul, and he must be sought unto for it. "If any man lack this meekness of wisdom, let him ask it of God, who gives liberally, and doth not upbraid" us with our folly. When we begin at any time to be froward and unquiet, we must lift up a prayer to him that stilleth the noise of the sea, for that grace which establisheth the heart.

6. Be often examining your growth and proficiency in this grace. Inquire what ground you have got of your passion, and what improvements you have made in meekness. Provocations recur every day, such as have been wont perhaps to put you into a passion, these give you an opportunity to make the trial.

7. Delight in the company of meek and quiet persons. Solomon prescribes it as a preservative against foolish passion, to "make no friendship with an angry man, lest thou learn his ways," Prov. xxii. 24, 25. When thy neighbour's heart is on fire, it is time to look to thy own.

8. Study the cross of our Lord Jesus—Did we but know more of Jesus Christ, and him crucified, we should experience more of the fellowship of his sufferings. Think often how and in what manner he suffered; see him "led as a lamb to the slaughter," and arm yourselves with the same mind. Think also why and for what end he suffered, that you may not in any thing contradict the design of your dying Saviour, nor receive his grace in vain.

9. To conclude: I know no errand that I can come upon of this kind to you, in which methinks I should be more likely to prevail, than in this; so much doth meekness conduce to the comfort and repose of our own souls, and the making of our lives sweet and pleasant to us, "If thou be wise herein, thou shalt be wise for thyself."

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